

The American Friend

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New Series
Vol. XXX No. 21

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What Is the Glory?

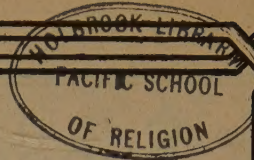
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The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For October 18—Growth in Christ
(Luke 2:40-52; Hebrews 5:11-14;
II Peter 1:1-8)

THE NECESSITY FOR CHRISTIAN GROWTH

I once heard this testimony: "Eight years ago I had a wonderful religious experience; I want no other; I want to live constantly in that experience." It was said of a certain minister that he answered an inquirer with the statement: "I thought that question through twenty years ago and I refuse to open it up again." Now, how can one grow in grace unless there is a forward look? Trees that cease to grow die. Salt lakes are the dead ends of streams. Fruits and flowers, grains and vegetables are the results of growth. We Christians must keep constantly in mind that the fruits of the spirit are likewise the products of growth.

One of the most encouraging facts for us to realize is that Jesus grew—in body and mind and soul (V. 52). Later he saw to it that his disciples grew. He was at great pains to teach them the principles of the Kingdom. How often in the Sermon on the Mount he cited advanced positions: "Ye have heard, but I say unto you." So he gave new meaning and content to even centuries old teachings; he revealed fundamental things encased in old conceptions. At the close of his ministry he told these same disciples that he had many more things to teach them but they were not yet ready, sufficiently prepared, to receive them, but that the spirit of truth, when he should come to them, would guide them into all truth. So the Church, Christians, have not been left without a teacher to guide them to new heights of understanding.

One of our great troubles lies in the tendency to think that we are too old to learn, or to think that education ceases upon completion of certain prescribed courses of study—the grades (millions quit there), or high school (that is quite enough); only a comparative few go on to some higher institution; and certainly a completed college or university course is sufficient. Only a relative few keep their minds fresh and vigorous beyond the scheduled scholastic training. But whether one has had the privilege of scholastic training or not, ultimate success lies in the "everlasting grind";

one must, to live victoriously, keep forging ahead. That is not only true in the scholastic world but is true if one grows in the graces of the spirit. But how often, like Peter, we want to build some tabernacle and dwell on the mount where we have had a great awakening. But Jesus now, as then, would lead us down to where there are new experiences and insights.

There is another side to this question of growth. I have just come in from a rare experience—from watching a mother hummingbird feed her little ones. What did she feed them? That I do not know even though I watched through my field glasses, but I suspect she fed them food suited to the growth of little hummingbirds. If we want our children, of the home or the church, to grow in Grace and the Knowledge of our Lord, we had better find out what kind of food to give them. "And he went down with them (his parents), and came to Nazareth . . . and he was subject to them . . . and Jesus advanced in wisdom and stature, and in favor with God and men." Are we "subject" to Him?

MURRAY S. KENWORTHY.

For October 25—Steps Toward the Solution of the Alcohol Problem
(Ecclesiastes 10:17; Amos 5:21-24; Romans 14:19-21; II Corinthians 6:17; I Peter 4:1-5)

CAN CHRISTIANS SOLVE THE LIQUOR PROBLEM?

One of my earliest recollections dates back to a western town where we lived close to a calaboose, into which the town drunks, when they got too noisy and dangerous, were thrown, to sober up. There they could yell and sing—until common sense returned. I well recall seeing one of these unfortunate men repairing a sidewalk. Escape was made impossible with a "ball and chain" attached to his ankle.

That was one way of dealing with the alcohol problem. Some of us have lived through the pledge signing, local option, high license, Carrie Nation, prohibition, and many other so-called liquor control device eras. But the traffic is still with us. Often it seems to have the right of way, in these days—priority. A South African soldier, with the army in Lybia, complains that the shipping space is too limited to get fresh fruits and vege-

tables to them, but that six million bottles of beer per month can come through.

What are we going to do about it? It seems that everything has been tried that can be imagined and still the business snaps its fingers in our faces and prospers. We cannot depend on the newspapers and magazines for help, for the management seems to get large profits from liquor advertisements. Business men are afraid to do anything, for opposition will hurt trade. We cannot depend on the social set; they are too deep in their cocktail parties. We are told that light wines and beer are all right, people will drink, so teach them to limit their drinking to low per cent drinks—that is the solution. We have no "hard liquor" in our town (?), but too often as I sit at my desk I can see men, and church members too, reel by, or at night the light suddenly goes out and I hear next day that a drunken driver knocked down some light poles and broke the light line; or out on the road cars ahead touch both edges of the pavement and sometimes do not get back. Somehow this "tame little kitten" has a tendency to grow up and act very much like a man-eating tiger. Well—even darker shades could be sketched into the picture, but what is the use. . .

Now what is the solution? Perhaps for one thing we have left God and a sense of the justice of our cause out of our efforts—we are lost because we submit to a feeling of hopelessness. Perhaps we haven't put enough energy and zest into our teaching, we haven't secured and properly used the facts as we should. Or we haven't kept the pressure up—we have been too spasmodic. We must of course keep teaching the nature and effects, personal, economic and social, of alcohol. We must do much more personal work. We must secure better laws and help our officers enforce them. It seems quite probable that there is no one solution. We must use all the known methods, and above all keep at it—do not quit.

MURRAY S. KENWORTHY.

Last year more than 25 billion dollars were wasted on liquor, crime, gambling, and vice in the United States—enough money to pay the war bills for nearly six months!

The figures were:

Liquor	\$ 3,658,884,225
Vice	500,000,000
Cost of Crime.....	15,000,000,000
Gambling	6,000,000,000
	\$25,153,884,225

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Acting Editor

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The Knowledge of God

By Elbert Russell

MANY of the great steps of progress among men have come as a consequence of the discovery or more effective use of new techniques of knowledge. One thinks of Amos, Socrates, Aristotle, Bacon, Descartes, Darwin; of Wesley with his witness of the Spirit and of Fox with the Inward Light.

The question of the means of access to truth is not merely one for philosopher or theologian or scientist. It requires also that confidence in the new techniques becomes the working faith of a serious group of men, who not only believe the road to truth lies there, but who have the courage and faith to pursue the truth in the new way or by the new method, regardless of difficulties or dangerous consequences.

When the early Friends turned from outward sources—from pope, church or Bible—as the only or the ultimate means of access to the knowledge of God and looked within to God manifest there, the great religious advances which the Quakers pioneered or initiated were prepared for.

In George Fox's day people had not been accustomed to look within for religious truth nor put their beliefs to the test of experience. The human reason, it was believed, was corrupt, and the human heart desperately wicked. One accepted the dictum of church or state, even though it might not seem either true or right. The Friends' new mode of pursuing knowledge was not only the means of the revolutionary originality of Quakerism; it is still its fundamental principle.

There had been many religious and even Christian mystics before the rise of Quakerism. On the whole mystical groups have been quite unstable, succumbing finally to untested subjectivity or unchecked emotionalism. The relative stability of Quakerism was due in large measure to certain techniques for cultivating, clarifying and testing the Inner Revelations and Leadings. Friends came to realize that the guidance of the Inward Light is not infallible; that like the senses which give knowledge of the phenomenal world, it can be cultivated to greater accuracy and errors eliminated by careful testing.

In the first place Friends realized that the spiritual discernment is clearer when sought in a group of dedicated, seeking persons, such as the meetings for worship and business. Individual Friends learned to submit their concerns to experienced individual members or to the elders. The doctrine that there is "that of God" in every man requires respect for others' discernment and judgment, and prevents the spiritual snobbery of trusting in himself that he has the knowledge of God and setting all others at naught.

Secondly, Friends have made use of the historical revelation in the Bible, particularly the life and teaching of Jesus in the Gospels. They believed that the God known in the Inward Light is the same Spirit who was manifest in Jesus, and revealed in his teaching as the Heavenly Father, who loves and cares for all men. As soon as one believes that God is love, he has a test by which to distinguish between that of God and that which is not of God in the complex and often bewildering impulses of our inner selves.

To believe in the divinity of Christ, who "went about doing good," filled with compassion for the sick, ignorant and sinful, who so loved even sinners that he died on the cross to save them, is to realize that no institution, custom, or authority that impels men to cruelty, intolerance, clannishness, or the destruction of their fellow-men for their own personal class or national interests can be of God *in that respect*. This has led Friends to works of universal benevolence; and saved them from persecution, intolerance or war, in the name of God.

In connection with the historic revelation, it is of great importance to study the Bible and church history, including the history and practices of our Society, as a means of sharpening our spiritual discernment and checking up on our own sense of truth; but these are never substitutes for the Inward Light as the ultimate source of truth and righteousness. This is the extension of the social element in the knowledge of God backward in time.

Thirdly, a similar function is performed by teachers, prophets and leaders among Friends. The ideal is that all should know the Lord from the least to the greatest; that all God's people should be prophets. In actual experience it has always proven true that some men and women have a degree of spiritual knowledge not attained by their fellows. The same holds true in the phenomenal world. All normal people have eyes; but some can see better than others. This comes usually by experience or training. The sailor can pick up the "loom of the land" before the landlubber. The professional tea tasters of the Orient can distinguish a couple of dozen grades of tea by the taste. These men have no different endowment of nerves from the casual tourist to whom all tea tastes alike; but by careful training and long practice their taste is keener.

The Inward Light is in all normal men; it is a "universal and saving Light"; but some prophets have the capacity to hear and understand the voice of God better than their fellows. Their leadership does not have the function of supplanting the judgment of their fellows, but of helping them to a more correct discernment. I used to

go squirrel hunting with an old hunter, who had a wonderfully keen eye for fox squirrels in the trees in June. He could pick them out where I saw nothing but leaves and moss. Yet he did not ask me simply to take his word for it and shoot where he pointed. With great patience he told me where to look and what to look for, until at last I could see the squirrel myself. The role of the Quaker leader is likewise an educational rather than an autocratic function.

Lastly, the Friends were careful not to let belief become separated from life. They would not be content with any doctrinal formulation or creed except as an explanation of or help to a way of life. The courage to live up to truth given has led on to the discovery of more truth and

largely prevented the Society from confusing mere theological notions with the knowledge of God, or forgetting justice, mercy and faith in striving about words to no profit.

In the present there is a fresh call to us to dare to put in practice the knowledge of God as he reveals himself directly to us. In some measure the world has accepted our testimonies, so that we are not so different from the world about us as our ancestors were. But it is also true that in many ways we have consciously or unconsciously accepted the pagan standards and ways of the world. A new era of service will, I believe, open to us, if we will "search there within" again for the character and will of the God and Father of our Lord Jesus Christ, and be scrupulously obedient to the heavenly vision.

Problems for Friends in the Way of Reconciliation

By Elton Trueblood

THE Society of Friends must be committed to the way of reconciliation." This imperative statement is altogether fitting for the message of the All American Friends Conference in which it is found. The Christian movement began with a gospel of reconciliation and Friends, as a small part of that movement, have been adventurous at times in exploring the way of the reconciler. Sometimes, however, we have greatly oversimplified the role of the peacemaker. We may have assumed that all that is necessary is the pleasant smile, the friendly handshake, the pat on the back, a few pleasant social occasions or joint sessions and then all sense of difference will have vanished. Surely we would have lost all touch with the prophetic spirit if we were not concerned to find the way of reconciliation in our race and international relationships. On the matter of racial differences, however, not a little of the expression has come from those who have never faced the problem where it is most difficult—the day by day and year by year contacts where the dividing gulfs are not those of color and facial contour—but differences of culture, character, education and heritage which may be traced in large part to differences in opportunity. The far-seeing reconciler may be deeply concerned about Jim Crow cars but he should be more concerned about the differences which would remain if all such cars were at once abolished. In the matter of our international relationships we are likewise apt to indulge in oversimplification—and to stop with some such generality as the oft recommended way of love and goodwill. Surely every Friend would like to see our present war, this super-hell into which so many have been plunged because of human sin and ignorance of the ways that belong unto peace, brought to an immediate

end. We would all like to see a negotiated peace if the negotiators were possessed by "that of God." It is not so easy to see what would happen, however, if a considerable number of the negotiators came to the peace table possessed by "that of Satan" or as worshippers of the false gods of nationalism. Talk of love and goodwill is not likely to be overdone, but one wonders how many Friends will be ready to follow through to a better understanding of such matters as the spiritual, political, social and economic aspects of the way of reconciliation along with those recently at the Wilmington Conference.

A concerned Friend who attended that conference has raised the question as to whether or not Friends should begin now to think of the political issues which should be faced in 1943. Immediately the question of the church and politics is raised. It is assumed, and with no little reason, that the political differences which divide us are so great that we cannot as Friends even consider them together. But what is our part in bringing real issues of reconciliation into party platforms? And how many Friends habitually weigh as many as three different party platforms on the scales of Christian evaluations?

And there are varying complexions in our own Quaker family. The very mention of such words as "pastor," "programmed Meetings," "prepared sermons," "Inner Light," "evangelical," "theology," "Christ," "Atonement," "Trinity" suggest something of the differences in spiritual and intellectual heritage, which, though on a smaller scale, are just as real as interracial and international differences. The writer's Quaker experience has been mainly in Kansas, California, New York and Baltimore Yearly Meetings. His Quaker instruc-

tion has been that of the small Friends academy and college, Hartford Theological Seminary, and with short terms in Cleveland Bible Training School, Auburn and Union Theological Seminaries, Woodbrook and Pendle Hill. Twenty years have been given to pastoral work. Many have had wider and more varied contacts in the Society of Friends, but the above has been sufficient for an acquaintance with some of our main Quaker types and with some of the attitudes sometimes thoughtlessly expressed. In that time such sentences as, "pastors are prostituting their gifts just as really as harlots selling their bodies" have been heard. One Friend on his first contact with a pastoral group expressed something like appreciative surprise because he had found these pastors "truly exercised." He has heard "evangelism" mentioned as if it were only a word for good natured ridicule. He has heard "conversion" called "bunk." And frankly, he is not satisfied with any movement toward unity which goes no farther than joint social and service activities. This, to him, is just another over-simplification. Our habits of discrimination between the Friend and the "real Friend" often suggest our own types of Jim Crow cars. Unless there can be a deeper understanding of the religious experiences which have been brought to us in varying terminology, and some sense of deep seated respect for persons of a different Quaker color than our own, we still have a very considerable distance to go in the way of reconciliation among ourselves. Some who believe in a negotiated peace between the Axis and the Allied Nations at the same time feel that no good could come out of any attempt to get Friends to consider their real differences. And yet we live in a world which for Quakerism as well as for racial and international relations is not to be thought of as static, but dynamic. There are conversations going on about the words that divide us which are exploratory and in the spirit of humility. Histories

of Friends written with the aim of promoting the understanding we need have been made available for us. In the two Baltimore Yearly Meetings there is a Cooperating Committee which has given time in two sessions in this bolder search for understanding, and both have shown that this can be done in this group in the spirit which we recommend for other differing groups.

There is no need in this eastern section of Quakerism to plead for an appreciation of the unprogrammed meeting for worship. Surely it stands high in the premium it places on sincerity, personal religious experience, discipline in not thinking of ourselves more highly than we ought to think, a widely diffused sense of responsibility for receiving and sharing the Living Word, and in opportunity for personal communion with God. But have all Friends given careful thought to such a statement as "the peculiar form of public worship adopted by Friends has had not a little to do with their decline"? This statement was not made by a Friend who had gotten a parsonage and choked himself with it—but by John Stephenson Rowntree in 1859, in his prize essay on "Quakerism Past and Present; being an Inquiry into the Causes of its Decline in Great Britain and Ireland." He recognizes the value of this type of worship for "mature and experienced worshippers" but concludes that it does not follow that silence is even desirable for persons of a different type, especially for young, inexperienced and unconverted persons. He quotes Elizabeth Fry as having her fears about the suitability of silent meetings for babes in Christ and those in the unregenerate state. Can Friends be close followers of one who "came not to call the righteous, but sinners to repentance," and "to seek and to save that which was lost," and at the same time insist that the only real Friends meeting is one which can be so gravely challenged as unsuitable for babes in Christ and those in the unregenerate state? Friends everywhere will be ready to grant that no program of words and music and motion can insure an experience of the Word of God. It may be granted that such attempts in programming may sometimes be substituted for genuine spiritual communion, no less really than some church members may substitute the partaking of the outward elements of communion for communion itself. And the question is not one of taking the meeting out of the guidance of God. It is a question of a more complete opening of the doors of our habits of worship to that guidance. If the Light can guide people in a meeting for worship toward the solution of their week-day problems, can not the same Illumination be theirs when di-

rected towards some of the weaknesses of their meetings for worship? Just as those who wait for the light of day may not expect its full glory and power in the first few minutes of the dawn, there is also a time element needed if we are to make full use of the Light for our Meetings for worship. I do not know what the early Friends talked about in their first meetings of ministers and bearers of their message, but I strongly suspect it had to do with their message, and the time and place, and in some measure, even the manner of giving it. How often have our meetings on ministry and oversight degenerated to appointments in which after a period of quiet waiting the only business which appears is that of appointing representatives to a larger gathering of the same quality! Elders are to encourage the development of spiritual gifts—yes, but how? Too often it has been with the kind of indefiniteness we associate with a "come and see me some time" invitation. Some of my richest experience with a Meeting on Ministry and Oversight has been that in which we regularly conferred on the meetings for worship for the month ahead and made opportunities for young Friends or Friends who did not usually have a part in the expression of the meeting to do so. It is my belief that we were in this way making a more intelligent and effective approach to the matter of guidance in the meeting for worship than we would have done if we had not sought it so far in advance.

In the matter of the silent waiting on God in the presence of fellow-worshippers before there is vocal expression—my plea is not for less, but for more of the practice. There is bound to be a difference in the ministry of one whose message rises out of the five to fifty minutes with that of God he finds in himself and in his fellow-worshippers, and that of one who as a part of his preparation has been in a silent meeting for from three to fifteen hours with the prophetic leaders of the Bible, of the long history of the Church, and the great contemporary messengers of God—seeking with them all the message from God most needed for the people he expects to see at Meeting next Sunday. To draw the boundaries of a Quaker Meeting so that it precludes that kind of preparation would be to insist that Quakerism in that respect is static—disowning some of the most dynamic factors in its religious expression in this country. On the other hand, to have meetings of Friends going on through an indefinite period with a complete lack of appreciation of and experience in meetings in which there is silence—not as a basis—what a foundation!—but as a way of waiting on God, of becoming

sensible of His presence, of receiving His word, may be selling a priceless heritage for a mess of verbal pottage. If the Pastoral Committees of Friends generally were careful to see that their meeting pastoral leadership would lead in appreciation of this type of worship, encouraging its use at such time as best suited those concerned—perhaps in mid-week meetings, perhaps in occasional Sunday morning meetings, some steps toward a closer unity among Friends generally might be taken. Rather frequently I am told by Friends who attend the worship of other denominations that the ministers they find give evidence of reading up on Quakerism, and are beginning to make use of silence in the worship of their congregations. May we not expect all our pastors to do as much? But just so long as we insist that there is only one real way of worship for Friends, and that it must be used regardless of the spiritual development of those who should be reached, whether in down town or suburban sections, among those of education and training in public expression and those who have little opportunity for this training, among people of leisure for reading and those who are too tired at night to read, among those of Quaker background and those who have had little or none of it, among those at home and those in mission lands—there is still a distance for us to travel in the way of reconciliation in this matter.

SUNSET TREE

O, fragile, budding loveliness of days
Gone by! Soft zephyrs wafted gifts
perfumed
With sweetness from your bough, where
bright arrays
Of precious fruit were visioned on your
plumed
And tender growth. The onslaught of
the storm
Lashed, bent you low, but watchful, tender
care
Gave you encouragement; your stronger
form
Grew deeper, as the dark skies changed
to fair.

When sweet rest shall be mine in sylvan
shade
At journey's end, O dearest Lord, I pray
That many golden fruits shall then have
made
Some happiness for those who passed my
way—
That other friends shall profit from my
tree
Through cherished years, I humbly ask
of Thee.

LULA H. KENWORTHY.
Kokomo, Indiana.

Yearly Meeting Activities

Iowa — France

IOWA YEARLY MEETING

The eightieth annual assembly of Iowa Yearly Meeting became history August 17-23. From the opening session Monday evening, sponsored by the Meeting on Ministry and Oversight, to the close on Sunday afternoon a wholesome lively interest prevailed. There were no dull moments. The lodging provided in the Women's Residence Building of William Penn College and in near-by homes and the cafeteria meals provided and served by the Women's Association of College Avenue Friends Meeting made for comfort and sociability. There was a good attendance and a spirit of hope, expectancy and spiritual dedication seemed to pervade the sessions throughout.

Edgar H. Stranahan and Cora M. Mattison were re-appointed as presiding and recording clerks respectively. Lawrence Sams was advanced from announcing to reading clerk and Leslie McCarger was appointed to that vacancy.

Visiting Friends present for part or all the sessions were: Robert E. Cope, pastor University Friends Church, Wichita, and his wife, Ardel F. Cope; Percy M. Thomas, Richmond, Ind.; Charles W. Palmer a minister and Anna S. Palmer his wife, an Elder, from Philadelphia, accompanied by Louis N. Grier, 1942 graduate of Haverford; David E. Henley of Whittier, California; Annice Carter, home from our mission field in Palestine, and Philip Jacob of the Service Committee Staff. Other welcome guests were Sam Morris and wife of Texas; Frank Campbell, Methodist minister from Illinois and member of Wider Quaker Fellowship and Mrs. Campbell, and Elizabeth Leaf, a young Indian girl of Wyandott, Oklahoma. Also there were five young men from the C. P. S. camp at Merom, Indiana—a male quartet and accompanist. These all had opportunity for service varying from sermons or addresses to a few words of greeting from time to time, contributing much to the spiritual tone of the occasion.

Robert E. Cope stated that it was a home-coming for him. While a student at Penn and a student pastor he had been recorded a Minister by Iowa Yearly Meeting just ten years ago. His response to the "welcome home" included six of the sermons or stated addresses during the week. Percy M. Thomas and President Errol T. Elliott each had generous shares in that respect from time to time. David E. Henley gave an en-

lightening message concerning the problems involved in the mass evacuation of the Japanese citizen group from the west coast area. Annice Carter spoke interestingly of the work and conditions on the mission field in Palestine. Charles W. Palmer brought two special concerns for the deepening of spiritual life in our meetings. Philip Jacob told of the importance of C. P. S. and the Service Committee work in general. Frank Campbell in characteristic fashion emphasized the need of eliminating promptly all national and racial discriminations as conditions of entry to or citizenship in our country. President Errol T. Elliott, speaking for the department of Christian Education and again in the educational address on College day pointed out the common error in differentiating between the chief factors and problems in those two fields. They are not so different; rather very similar. Education has to do with the whole man and the whole of life and it is therefore essentially ethical and moral if not definitely religious, considering the nature of man and his true mission in life.

The spotlight of interest seemed to fall on the session featuring William Penn College. Following a second period of efficient and devoted service as President, Dr. Edwin McGrew had retired at the close of the school year in June and Errol T. Elliott had been secured to succeed him. In his farewell report—read in his absence—President McGrew announced that all the mortgaged indebtedness on the College had been met, lifting thus a considerable burden from the institution. President Elliott gave the challenging educational address at the conclusion of which he stated that the business men of Oskaloosa were at work on a voluntary finance campaign in the interests of the College. Ernest Zelliott, a Penn alumnus, now President of the Board of Trustees, spoke with hope and enthusiastic assurance for the future growth and usefulness of the College and then happily introduced the new President. A welcoming ovation greeted President Elliott as he arose to speak. Other prominent departments on other days were: Peace and Service, Missions, Report of the Young Friends Board and again that of White's Institute and the Saturday afternoon session when a review of the All American Friends Conference held in Richmond last April was ably presented by Paul Barnett, Charles F. Thomas, President Errol T. Elliott and Philip Jacob. A panel discussion

featured the report on White's Institute and also that of the Young Friends Board.

Some thought nuggets gleaned from various speakers and sessions are these: a. Civilian economic and political pressure groups on the west coast practically forced the hand of the army in the mass evacuation of the Japanese citizen group. The F. B. I. and army authorities were meeting the situation adequately by the prompt arrest and detention of dangerous persons. b. Barriers are today fast being built between nations and individuals where the language is that of hate, force and war. We work for another kind of world where the language is love, life and good will. c. Are we keeping our hearts sensitive to the suffering in our world today? d. The thinking of the Christian world has been wrong or we wouldn't be in the present deplorable situation. e. Stewardship involves how we get things, possessions and our right use of them as well as with whatever portion we may give away. f. One sacrament Friends do believe in—that of a dedicated life. A sacrament: "the outward and visible sign of an inward and spiritual grace." Are our lives so dedicated? Well, "the Spirit of God clothed himself with Zechariah." g. The spirit of man is the candle of the Lord. Candles are of use only when lighted. Have our spirits been lighted by the touch of God's Spirit? h. The cigarette and booze have done more to debase womanhood in the past eight years than all other factors in our national history. It is silly to pray all year for God to destroy the liquor traffic and then vote in one day to retain it. i. There are plenty of people willing to follow the Lord half way—but not the other half. j. We are to build bridges spanning the chasms that divide groups and races. Remember, love is the only bridge really strong enough to bear the strains and stresses of our complex life. k. Remember—Charlie McCarthy says only what Edgar Bergen tells him to say. Students are not to be Charley McCarthys nor teachers Edgar Bergens; they must search together for the solution to the complex problems of today.

Some important decisions were made and new plans adopted. 1. In accord with the United Christian Education Advance Iowa Yearly Meeting adopted a new program for the ensuing year. Under the slogan—Iowa Yearly Meeting Christian Advance—four interest areas are to be stressed: the home, the church,

the community and the world, in four successive quarters of the church year. Four Bulletins are to go to all local meetings in which the Yearly Meeting Committees will state objectives and suggest ways in which Meetings may best cooperate. 2. Two finance goals were set up: For our share in the United Budget—\$8,000.00; for the support of the C. P. S.—\$7,500.00. These in addition to the Yearly Meeting expense budget. 3. After nine years of efficient service as General Superintendent Richard R. Newby was retired and Paul Barnett was appointed to that service. Paul Barnett is one of our younger pastors, a recent graduate of William Penn College and has served five years as Chairman of the Young Friends Board of the Yearly Meeting. Richard R. Newby expects to do evangelistic work as way may open to him.

Junior Yearly Meeting has come to be a regular feature of our annual assembly. This year the group was ably led by Ruth Day, at home for the summer from her work as teacher at Friendsville Academy. She had the fine cooperation of Pearl Hickman and Herbert Heald. When this group appeared before the Yearly Meeting for their report the young presiding clerk, Betty Michener, read splendidly the letter they had prepared to go to other Junior Yearly Meeting groups. Anita Verstag served as assistant clerk.

The Meeting on Ministry and Oversight, in two regular sessions, dealt with various interests, chief of which was the consideration of reports on State of Society. These were then summarized and sent forward to the Yearly Meeting. Alvin Hoskins and Ora Paxson were re-appointed clerks.

The reading of the Epistles from Ireland, Sweden, China, Jamaica and from the Dutch Yearly Meeting renewed our sense of fellowship with Friends beyond seas. The absence of others usually received bore silent testimony to present tragic world conditions. The Epistles from Philadelphia and the summary of the American Epistles likewise strengthened our feeling of mutual dependence on divine resources.

The report of the Committee on Memorials showed five ministers have deceased within the year—two of them, Tristrom Dillon and William S. Kitch having been in active pastoral service at the time of death.

The devotional meetings at 8:00 a. m. and in the evenings and again on Sunday were times of spiritual refreshing, under the leadership of visiting ministers or local pastors. Special music provided from time to time added to the general devotional atmosphere. Dr. Ira and Rachel Heald showed customary thoughtfulness and good taste in provid-

ing beautiful bouquets in the auditorium from day to day—a service much appreciated by all.

Thus, under the capable leadership of the Clerks the various interests and business moved forward and was completed on schedule time, under a sense of gratitude for "the good hand of our God upon us."

WALTER H. WILSON.

FRANCE YEARLY MEETING

The following is a translation of the Epistle from the 18th France Yearly Meeting. The text has only just reached this country.

Dear Friends of all lands:

This Whitsuntide, 1942, the Light of God inspires us with a message of Love, Confidence and Hope.

This message has been expressed by our 18th Yearly Meeting through the ministry of several of our Friends in the course of the Meetings for Worship.

First, a message of Love. Christ our brother has spoken to us, and spoken more than once, these eternal words—so simple, so beautiful, and so good to repeat and send to you, dear friends, in France and outside France. "Love one another. Love one another as I have loved you."

Then a message of Confidence. The painful trials, which sometimes weigh so heavily on each one of us, have strengthened our faith and confidence in God. If at times we have known what it is to feel this confidence shaken, it was only at sad moments when we had counted too much on ourselves and not enough on God: when we had for the moment forgotten that He alone can do all things, that He is always ready to help us, inasmuch as He loves us and is ever holding out His hand to whoever will take it; and that then everything becomes possible. To go on our way, it was enough for us to grasp that hand again. We pray that God may give you the same confidence. In Him we will continue with you along the great highway upon which our little troubles are not worthy to be counted crosses.

Finally, a message of Hope. Our torn world must find again—or rather, must at last find—its poise in God. God will not wish to refuse what we ask of Him. In your name, dear Friends, in the name of our brethren, whether or not they share our faith, as well as for ourselves, we ask Him to grant us Peace—that great Peace of brotherhood in Christ, for which all men hunger, more than for their daily bread, for they hunger for Love, and Love desires Peace.

God has been overwhelmingly good to us this year in allowing this Yearly

Meeting to be a beautiful one, rich in friendship and full of promise for the future. We were strong in numbers. The difficulties of meeting were overcome, or rather, there were no difficulties, for we had that Love, that Confidence, and that Hope in Him wherein God wishes us to abide.

MARIUS GROUT, Clerk.

HENRI SCHULTZ and

PAUL HULIN, Assistant Clerks.

—From the *Friend*, (London).

August 28, 1942.

PEACE BY NEGOTIATION

Dr. Albert W. Palmer, President of the Chicago Theological Seminary, has added a new and vital chapter to the discussion of the much criticised idea of Peace by Negotiation. Dr. Palmer is quite aware of the popular interpretations of and objections to the concept of a negotiated peace. His proposal would "by pass" the usual methods of securing peace through political or military methods and accomplish it by "continuous publication of aims." He would have Congress appoint a "non-partisan Standing Commission on Permanent Peace." To this commission would be assigned the task of making a careful study of the causes of war and the evident bases of a just and durable peace. The scope of the work of the commission, including peoples and interests, would be as comprehensive as possible. It would be in continuous session, constantly considering all angles of the ever-shifting world events. Through the President he would keep the world informed of those principles to which the Congress has committed the United States.

Even a bare glimpse of the enormity of the present struggle is sufficient to convince every lover of peace of the desirability of ending this global war at the earliest possible date.

Readers of THE AMERICAN FRIEND who have at hand or who have access to the *Christian Century* of September 30, should read this proposal of Dr. Palmer's and the Editorial comments.

MISSION CONVOCATION POSTPONED

Word has just been received that the Christian World Mission Convocation which was scheduled to be held in Cleveland, Ohio, December 6 to 10, 1942, has definitely been postponed "to as early a date as domestic and international conditions may make possible."

He who bends to himself a Joy
Doth the winged life destroy;
But he who kisses the Joy as it flies,
Lives in Eternity's sunrise.

—WILLIAM BLAKE

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

CREATIVE MEDITATION

God is a Spirit: and they that worship him must worship him in spirit and in truth.
JOHN 4:24.

* * * *

The Quaker practice, in which free communication arises out of silence, allows in fact a type of mutual reinforcement that is rarely possible in any other form of worship.

BROWN AND HARVEY.

* * * *

For us there waits, if we will be still and listen for it, a consciousness of God, a hearing of the voice of the Eternal Word; or, if you would rather so speak, the seeing of the Light which comes from no other source than Him who is the Light of the World.

CYRIL HEPHER.

* * * *

Meditation is a form of prayer which has values of its own. Great passages from the Bible or from devotional literature can give wings to our thoughts and lift us nearer God. Quiet contemplation on any theme enables us to marshal the whole army of our past associations on the subject. When we do this in the presence of God new meanings are frequently revealed.

HENRY DAVID GRAY.

* * * *

For not in far-off realms of space
The spirit hath its throne;
In every heart it finds its place
And waiteth to be known.

Thought answereth alone to thought
And soul with soul hath kin;
The outward God he findeth not
Who finds not God within.

FREDERICK L. HOSMER.

* * * *

In this super-busy world which we try to understand and overcome, there seem to be few times when we can withdraw for a brief period and rest—rest in body, mind and spirit,—rest and find a solitude which is the most potent therapy for world weariness.

The Friend (Phila.).

* * * *

This inner world is not vague, elusive, or unreal. Any one of us can come into its vestibule by a very simple experiment. Simply cut off the distracting and disturbing messages and reverberations of the outer world, coming through the senses and emotions; "Let sense be dumb; let flesh retire." This can be done most effectively in a dim and quiet room, through deep physical relaxation, and through the focusing of the inner consciousness serenely upon some spirit-

ual problem in the presence of the Highest. . .

The creative processes of the spirit, given opportunity, will bring our lives more and more fully into harmony with the Master Pattern of the Universe.

HORNELL HART.

* * * *

Silence is a very important condition for the great inner action which we call worship. So long as we are content to speak in our own *patois*, to live in the din of our narrow, private affairs, and to tune our minds to stock broker's tickers, we shall not arrive at the lofty goal of the soul's quest. We shall hear the noises of our outer universe and nothing more. When we learn how to center down into the stillness and quiet, and listen with our souls for the whisperings of Life and Truth, to bring all our inner powers into parallelism with the set of divine currents, we shall hear tidings from the inner world at the heart and center of which is God.

But by far the most influential condition for effective worship is Group Silence—the waiting, seeking, expectant attitude permeating and penetrating a gathered company of persons.

RUFUS M. JONES.

* * * *

O Father, we thank thee for the inner way into thy presence. May it be for us a way of more effective worship, and understanding service. Amen.

* * * *

THE ATTAINMENT OF SIMPLICITY

The following meditation was forwarded to THE AMERICAN FRIEND by Douglas V. Steere, with the statement that it was one of a series of meditations arranged last Lent for the services at the Merom C. P. S. Camp.—EDITOR.

Throughout history there is an amazing coincidence of simplicity and pacifism in the lives of men. We find the two qualities in the lives of St. Francis and the Franciscans. We find them today in the pacifists of the Catholic worker movement who take a vow of poverty and, living in the slums, eat the same thin soup and wear the same cast-off clothing they give to the impoverished men whom they serve. We find simplicity and pacifism in the unadorned clothes and plain speech of the early Quakers and again in the Mennonites and the "hook-and-eye" Dutch. And when we look at the early church we see pacifism and simplicity side by side; when the church lost the one, it lost the other.

What is the reason for this remarkable coincidence? Is it not that both are children of the same parent—the natural outcome of devotion to a way of life based on love of one's fellowmen?

Then, I ask, what virtue is there in the simple life and the self-denial it involves? Was not earth made for man to enjoy? Is it wrong to like the music of Beethoven, or evil to enjoy fine clothing and tasteful food? In the mid-west

there are Amish, rich and wealthy farmers, who when they have bought a fine farm with modern buildings, at great expense rip out all the plumbing and electric wiring to follow the letter of their religious law. Are they right? And what of the Quaker woman who dressed in simple gray purchased such fine cloth and wore gowns of such fashionable cut that they cost from two to three times as much as the garments of her non-Quaker neighbors?

And I ask what limits one may set to simplicity. In fact, if it be good in and of itself, can there be any limits?

The answer, I believe, is that simplicity is the result of caring deeply. We do not determine to lead simple lives but to love our fellowmen, and simplicity naturally follows. As our conviction grows that all men are brothers, and as our eyes are opened to how grossly the world betrays that principle, we have but one choice. We must renounce the ideal we profess, or take up lives of increasing simplicity.

Let me quote the words of a Methodist pastor in Iowa:

"In the first place, we must care. We must be hurt with our brother's hurts; we must be hungry when he is hungry. We must suffer in his suffering. . . Religion is a passion, a passion for righteousness conceived as a cosmic demand. If the ideal doesn't take hold of you and stir you deeply, if it doesn't become a flaming passion in your soul, it isn't religion. . ."

"In the second place, we must share. We must care enough to share. Sympathy itself is not enough. Tolstoy tells us of a woman who sat in a theater and wept when scenes of suffering were presented, but at the same time her own coachman, ill-paid and ill-clothed, was almost freezing at the door. And her weeping didn't warm him at all. . ."

Once we catch this vision we must say with Fritz Kreisler: "I am constantly endeavoring to reduce my needs to a minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child perhaps a bottle of milk. My beloved wife feels exactly the same way about these things as I do. . . In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world."

You and I can see this goal. Yet I, myself, and you too, I imagine, are not yet ready for it. Even this, however, is not the ultimate goal. A truly sensitive conscience, says Gregory Vlastos, would have to meet the problems that spring from one's very membership in a privileged group. The Kingdom of Heaven doesn't ask that the rich become more generous in their charity. It asks them to become poor.

(Cont. on page 445)

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What Is The Glory?

I LOOKED out into the street. Twilight flowed down into it like a soft tired mist, filling the gap between our buildings. The shadows filled thick at the bottom, but the high shadows were as thin as my breath on the air, settling mists of leaf smoke and coal smoke that hovered, condensing into darkness. But still above was the gold-red fading sunlight on the rim of the street-gap. The street gaped between the wide thin window where I sat in a booth alone waiting for my supper, and the painted yellow brick wall, dittoed with windows, that stood containing its celled litter of a construction. A black aimless flimsy fire-escape clung to the wall between the windows, and finished slanting in mid-air over the sidewalk. Men passed in the street. I saw the thin clean wire of an aerial stretching above the shadows into the fading sunlight. The girl brought me good food and talked to me gently about it. I looked at her and smiled with my eyes.

Before very long, I had eaten the food and walked down the doorsteps into the street, feeling the warmth and comfort of my stomach even in the cold air. Autumn. Wind went down the street before night, leafing through the corners of newspapers overlapping in a wire rack by the sidewalk. A man stood looking at the headlines. "Stalingrad. . ." He was a young man standing easily on both feet. His eyes were focused for a while narrowly on the papers; but then he saw distance through them, and thought.

"Hitler . . . Black planes day and night lay their eggs—fire eats out the heart of a city—the sky hangs heavy with smoke like a wet ragged flapping canvas—starved forbidden men and women—all over Europe—they make you live like an animal—they come into your house at night and take you—they kill because they are taught to love killing and torture—they don't know there is such a thing as freedom and justice under God's great heaven—they don't care for your right to live—they don't know you—you are no man who loves a woman and your kids—you are caught in their slavery and there is no life for you. . ."

The man put his hands in his pockets and walked away. The earth turned and the horizon lifted to meet the sun. As he walked on the sidewalk, close to the buildings; close to the first-story plate-glass windows; down among the strolling families, the paused men and women at the street corners, the traffic, the crossing and entering; down between the valley of front walls shouldering tightly, displaying their tasteless individuality of architecture; as he walked passing the men and women who walked against him, the street, the city, the world, turned away from the sun and filled with twilight. He stood to watch a plane that passed, towing a glider. The wind flapped his coat-tails. He stood while the sound ebbed and re-ebbed. A fluted silver bus swung the corner in heavy perfect grace, caught its breath, and purred out-bound powerfully. The street lights quietly swelled into brightness, and the sky seemed dark above them—Dark above the cross lighted val-

ley of front walls, the man standing among men in the gentle wind.

For, why does a man utter and weep for life when it goes away from him in the shock of battle, leaving his cold body to fall into dust? Why is the desperate lonesome struggle against the empty sea that spurts bellowing, froth-hissing, into a submarine? What is the warmth that fear and hunger strangle? What glory has my brother never known when he dies beaten in his struggle? Why is the blindness of hate that plunges mountainous destruction? How can I kill this blond-haired boy who may not yet have tasted a moment when he could be free and great and close to the world?

Sometime this autumn I will go to a C. P. S. camp. I will go there willingly when they are ready for me. I will go there to work—small work at first—that must be. No more than making a ditch where water will flow, perhaps. But if I can help to guide a ditch of water so that some men's thirst and hunger are satisfied, I shall not gripe over the mud under my fingernails. Only I shall want to make the best kind of ditch, and as quickly as possible.

But my ambition is greater than ditches. Because no ditches can satisfy all the hunger and thirst of men. In the winter when I am doing something like clearing brush on a hillside under a rent blanket of clouds, I shall remember this street, this man, this aerial stretching taut into the sunlight. I want then to feel that my clearing of brush is only a beginning. A beginning great enough to shout beauty at the world and not only whisper it here on a hillside. I want to come back to this street, and make it clean, too, and wholesome, like the earth; and built for man's needs, like the earth. I want this man to walk with me and go with me to plant and build and pour ingots again. I want to speak again gently to the girl who brought me food, and to the blond-haired boy my brother, and know that they are close to me, and free to live a moment with me in deep discovery of living.

I know that I cannot do much of this alone. But how could I feel that I am alone? The fellows I will live with in camp understand these things. The men who fight, who pour their young life vigor into fighting, are fighting for these things. We will not laugh at their words like "Freedom." We will take these words, all of us who will be in the winter doing small work on the land and in laboratories, and we will make them our protest and our assertion, too, louder and clearer and richer with belief than the others. And we will take a thin, taut wire stretched in the sun, and conquer space. We will take a fluted silver bus and meet across continents. We will fly from the edge of one to another until there is no place where men are alone and naked and dumb with hunger. And together we will discover the glory, the warmth, the free wonder of living.

EARL FOWLER.

Religion Lives Through the World's Crises

BY MURRAY S. KENWORTHY

IN THE course of human history many kingdoms and empires have come and gone.

Throughout all the destruction and turmoil, consequent to these changes, certain institutions and attainments of man have lived on. Each member of this small group of fundamental interests may have passed through many changes in the course of the centuries, but it has persisted.

Music probably began with the chance discovery of the vibration of a reed or the use of a section of a hollow log for a drum, but regardless of the political fortunes of the race it developed into the master harmonies of a Beethoven. No one expects the present crisis to destroy music from any section of the earth.

So it has been with agriculture, architecture, philosophy, science, religion and the rest of the group. They like the waters of the sea may have been lashed into great waves with their fragments beaten into foam and spray, but when the storms subsided they have settled into the calm of a protected millpond.

Religion holds a unique place in the hearts as well as in the history of men. Religion also has taken on many forms. Men have worshiped at the altars of many and diverse gods. Many forms have been destroyed, but religion has persisted.

In recent years we have been told again and again that there were mighty forces bent upon the destruction of religious faith. The cry "religion is being destroyed" is an old one. Some three thousand years ago Job's three friends, through Eliphaz, accused that suffering saint of undermining religion. Out of just such incidents religion frequently has come forth as gold refined from the furnace.

Just now we are hearing that cry again. "Our Christianity is in grave danger." "This war must be won by the United Nations. At issue are our Christian concept of man's destiny, and our opportunity, for years to come, to work toward a larger fulfillment of that destiny." So—the Church must enter the fray, she must be "all out for the victory of our side—the United Nations." But when did God commit His Church to the chances of a military victory?

A casual reading of the Old Testament leaves the impression that the Hebrew Faith was cradled and brought to maturity in the midst of Israel's marching hosts. It is worth while to note however that in the great crises it was "not by might nor by power" that the

cause was saved. With plagues in Egypt the dismissal of Israel from that land was secured. These people were saved from the pursuing Egyptian army by the mysterious opening of the Red Sea; they entered Canaan, took Jericho and accomplished the defeat of Sisera by other means than arms.

We also do well to note that when the Hebrews felt most certain of victory, as for instance because God was with them as an abiding presence in the ark, they sustained the most crushing defeat. The devastating plague following the registering of available army men by the military king, David, was credited as punishment for relying upon military preparations rather than upon God.

Such incidents as these gave the ethical prophets, and many of the Psalmists, cause for assuring the people that it was better to trust in God than in horses and chariots. The statesman-prophet, Isaiah, in a time of expected invasion, met king Ahaz at the conduit of the upper pool where he was inspecting the water supply so necessary to Jerusalem in the anticipated siege and urged him to make no alliances with Egypt but to keep quietly at home, attend to his own affairs and trust God for the results. Ahaz indignantly refused to ask for "a sign" which the prophet stated was available for his assurance that God would help him. Instead he went ahead with his plans for defense. Isaiah also pursued his course announcing that God, not the Egyptians, would protect the city. In the end the Assyrian army, after its venture into plague ridden Egypt, was so decimated by an "angel of the Lord" that it was too weak to make the threatened attack.

In later years this experience led to the popular belief that the city could not be successfully invaded by any army. It was a holy city, God's city, and under no circumstances would He permit it to be taken, a fatal belief as later events proved.

There are three instances in Hebrew history, among others, which may be cited to show how definitely the survival of religion has not been dependent upon the outcome of crucial historical events.

In 639 B.C. Josiah, the king of Judah, "who did that which was right in the eyes of the Lord," came to the throne. Probably no king of Judah or Israel excelled him in his religious fervor and zeal in executing the religious laws of Moses. Certainly here was a king after

God's own heart, a king whom God would protect. Yet he was killed in battle at the old fortress of Megiddo while defending his country from an attack by the Egyptian king, Necho. "The death of Josiah is unquestionably the most tragic event in Hebrew history, for his fall proved a death-blow to the immediate realization of the (reform) party which he represented." His death enabled the reactionary half-heathenish group which opposed his reforms to secure control again and revert to the old idolatrous practices of Manasseh. But the best of the religion which Josiah represented lived on—though underground for a time.

The second of these religious crises occurred in connection with the destruction of Jerusalem in 586 B.C. In the years following the prophetic work of Isaiah, during which the city of Jerusalem was "miraculously" saved from the Assyrian army, there grew up the belief that Jerusalem was inviolate because it was God's city, His dwelling place. It was against this idea and the corruption of the day that Jeremiah contended, and suffered so many indignities. In order to understand the situation we must realize that the city (state) and religion had become so definitely an organic unit, in the conception of the time, that if one were lost the other would die. The enemy could not take his pound of flesh without shedding a drop of blood. The city did fall. God did not save it either through the army or by some miraculous method. The temple, with its Holy of Holies, all its sacred instruments and vestments, was looted and destroyed, the city was burned and its walls torn down. Jerusalem became a desolation, a hiding place for jackals and owls.

The death of Josiah (609 B.C.) may have been the "most tragic event in Hebrew history" but the destruction (586) of the temple, which personified religion, was, if possible, an even greater tragedy. The gods of Babylon had proved their superiority, the Hebrew God was a weakling unable to defend his city and his people—"long live the gods of Babylon." But what are we saying here—just this, that although one religion or form of it might perish another took its place. But the Hebrew faith did not vanish. Never did prophets have greater tasks in their efforts to keep a defeated and discredited faith alive in the hearts of the common people than did Jeremiah, Ezekiel and their associates but it was accomplished and the Hebrew faith survived.

The third crisis in the religious history of this people was the final loss of Jerusalem, A.D. 70, when it was again destroyed and has never since been recovered by them. For almost 1900 years these people have been "sojourners" in strange lands. Their vicissitudes and accomplishments need not be recited here. Strange has been their history. They still are a mighty people. Although they have no geographical or political home of their own, no armies to defend them, they and their faith in God are facts of present day history.

There are two events in Christian history which illustrate our point—that religion survives the crises. The crucifixion of Jesus blasted the hopes of his most intimate disciples. Peter was so dejected that he announced his purpose to go back to fishing. The reappearance of Jesus however guided the group into a new conception of his mission. The day of Pentecost fired them with a holy zeal. From that date Christianity was

assured. For nearly three hundred years it had to bear the brunt of violent persecution. Every form of pain producing punishment known to those centuries was used in attempts to break the spirit of the adherents of the new faith.

It was hounded by the Jewish authorities and the might of the Roman empire—a totalitarian government. Jesus in the quiet of his mountain retreats had conceived the plans and in the white heat of bitter opposition, final scourging and death on the cross, had fashioned them into workable form. Three centuries of success, during which Christianity had occupied the Mediterranean basin and penetrated far into the European interior had proved those plans basic.

Then came the era of alliance with the Roman Government under the shrewd Constantine. An alliance which in the end just as definitely fused church and state into one institution as had

been the case with the Hebrew state and religion in the days prior to 586 B.C. Again history repeated itself. Rome ultimately fell before the barbaric hordes from the North. The empire was no more, but the Christian religion survived the crisis.

It must be recognized, of course, that there have been other periods of near disaster. There have been "dark ages"—more than one of them, and there may be more ahead; but religion and others of the group of human attainments, it is clear, are not dependent for their continued existence upon the chance victories of this or that army.

These attainments of man are now being tossed about by the storm through which we are passing. The form and even the structure of some of them may be changed in the cataclysm, but we must not let expediency beguile us into thinking that institutions founded upon basic principles will not survive.

Pacifism as a Way to Peace

BY BERTRAM PICKARD

(Continued from last issue.)

SO FAR as politics are concerned, let us try to see things in proportion. Pacifists being a tiny minority in the world, it is self-evident that the direct pacifist influence upon national, or international, policies is, and must be, very small indeed, if not negligible. No pacifist policy could, in the nature of the case, be effective, unless and until it were backed up by a sufficient majority of energetic pacifists whose political actions would be the natural outcome of their characteristic attitude and life.

For example, William Penn's Holy Experiment in Pennsylvania illustrates the point perfectly. For seventy years, the State of Pennsylvania was run on approximately pacifist lines, the relations between the unarmed Quakers and the surrounding war-like Indian tribes being excellent. But eventually this unique large-scale experiment in political pacifism broke down for two reasons. In the first place, because the Colony became settled also by an increasing number of non-pacifist Puritans whose attitude to the Indians was very different from that of the Quakers. In the second place, because the relationship between a pacifist colony and the Imperial mother-country became increasingly anomalous and complicated. Finally, the Quakers were faced with an inescapable choice between voluntarily compromising their pacifist principles, or retiring from positions of political responsibility.

Rightly or wrongly they chose the latter course.

There you have the dilemma for pacifists in a largely non-pacifist world. What should their attitude be? Should they, like the Pennsylvania Quakers, go, virtually, out of politics? And, if not, what should their political contribution be? Reflection will show, I think, that there is no really logical, or fully consistent, position. Dilemma dogs their steps whichever path they tread; and in point of fact the paths chosen vary greatly according to temperament and circumstances. I cannot pretend to survey the whole field of pacifist political or semi-political activity. I can only hint at some of the salient points of contact, drawing my illustrations in the main from recent experience.

* * * *

First as regards general attitudes. It may fairly be claimed, I think, that the influence of the pacifist wing of the Peace Movement has been on the side of the angels in relation to the whole problem of international and social reorganization as it presented itself at the close of the first World War. Pacifists were second to none, either in speed or insistence, in pointing to the injustices of the Peace Treaties, and their inadequacy as a basis for permanent peace.

For example, the English Quakers issued an "Appeal to Peoples and Rulers" soon after the war calling attention to the discrepancy between the pre-Armis-

tice terms, as defined by President Wilson, and the Treaty of Versailles. I happen to know that that document made a very favorable impression in Germany among people who, in the days before the advent of National-Socialism, were striving to promote Anglo-German and Franco-German rapprochement, and who were in despair at the uncomprehending attitude of the "Allies" towards Germany's post-war difficulties.

As regards the attitude of pacifists to the League of Nations the record is not so clear; since pacifist opinion was divided itself. There was always unity of view regarding the need for a supra-national loyalty, as opposed to conflicting national loyalties; similarly regarding the essential importance of promoting international justice by a greatly developed system of peaceful change, through procedures of conciliation and various forms of "third-party" settlement, so-called.

But, as regards the connected questions of disarmament and the use of military and economic coercion against "aggression," the pacifists have been, and still are, divided. I understand very well the view of the majority that it is impossible for the pacifist, either explicitly or implicitly, to give support to the organized slaughter of human beings in any circumstances, or under any guise (e.g. that of "sanctions" or "collective security"). Nevertheless I share the political judgment of a minority of

pacifists in believing that disarmament and the establishment of a supra-national authority, and approximate justice will, and can, only come by an evolutionary process. That process will involve progressive transfer, by one device or another, of the control and employment of major coercive force from single states to a union of States bent upon the establishment of world government, and eventually to the organized world community itself.

I will even go so far as to say that I regard the tireless opposition of the majority of pacifists in England and the United States to all measures which included provision for the collective use of coercion (e.g. the "Sanctions" Articles of the Covenant and the famous Geneva Protocol of 1924) to have been as wrong-headed as it was well-intentioned. Having said which, I owe it to my pacifist friends who take that view to add that, whilst disagreeing with them on principle, I nevertheless think they are rendering an important service when they show up the political hypocrisy which only too often tries to dress up a policy of national or imperial power in the seductive disguise of "Peace Bloc," or "Collective Security."

Furthermore, pacifists by reason of the concern to remedy injustice and under-privilege which is (or should be) inherent in integral pacifism, have a particular duty to perform in emphasizing the need for procedures designed to bring about peacefully a more just state of affairs, whether for nations, races or classes. Such procedures are, of course, an inherent part of any "Collective System" worthy of the name; since any effective form of government, whether national or international, must always reflect a proper balance between ordered change, on the one hand, and ordered restraints of illegal violence on the other.

Admittedly the problem of order on the world-wide scale is inherently much more difficult than within a single state. The question cannot be examined here at length. Suffice it to re-emphasize the fact that it always has this double aspect, namely, of meeting legitimate grievance, as well as of checking, and *in extremis* suppressing, illegitimate demands accompanied by violence, immensely difficult as this organization of police power will prove when its operation is, necessarily, on so wide and unprecedented a scale.

Unfortunately, conflicts of will, of interest and of views concerning what constitutes justice in the relations of nations being what they are, the problem of arbitrary violence will certainly arise again and again, as it does constantly within the field of domestic jurisdiction. All that can be said with certainty is that, in proportion as an honest and

generous attempt is made to deal *in advance* with seething discontent and ranking grievance, the prospect of avoiding outbreaks of arbitrary violence will be improved.

The role of the pacifist in this should be no academic one. It is not just a question of all too easy protest, declaration, deputation, or what not—useful as these may be on occasion. What will count in getting such sore spots removed and such grievances dealt with, in the right spirit, is a costly service of sharing the tensions and hardships of the oppressed, or underprivileged, whoever and wherever they may be. Something is then done, at one and the same time, to reduce explosive violence in rebellious minds, and to touch the conscience of those whose privileged position—be it a class or nation—enables them to meet that particular situation if they would. Admittedly, it is not easy for a small minority to do this on a scale commensurate with the vast political and economic dissatisfactions and bitterneses which torment multitudes of men today (as the war so tragically reflects).

But an attempt on a laboratory scale at least is being made by Friends and other pacifists, through Work Camps, International Service Centers and Relief Work, where, of set purpose, conflict areas are sought out in an endeavor to bring a healing contribution of purposive goodwill and practical cooperation. And there is no reason why such methods, which already have an experimental success and significance, should not be applied on the political scale—always provided a sufficient number of persons with the right motivation are available.

* * * *

Turn now to the non-political field of international cooperation, whether carried out by the League, the International Labor Organization, or a hundred and one other official, semi-official, or private international organizations. Despite the over-shadowing importance of major political conflicts and the issue of war and peace, there is no doubt that, in the long run, the habit of regular international cooperation in every department of life will prove to be a prime factor in world-wide solidarity and constructive peace. Pacifists are all agreed about this and can echo the wise words written by Theodore Ruysen (one-time Secretary of the International Federation of League of Nations Societies) in a Geneva memorandum, as follows:

"After all, political life, both on the national and international plane, is not the essential factor in the existence of peoples; it is undeniably a dramatic factor, one that most arouses our hopes and apprehensions and thereby violently takes possession of our minds; but fundamentally, all those modes of thought, sentiment and action which, day after day, spin the web of our existence and

that of our groups are far more essential: labour, production, commerce, consumption, education, social relations, games, the quest for truth, pleasures of the soul and the intellect, even prayer for the faithful."

We cannot examine in detail the pacifist contribution in these manifold spheres of human activity. But I venture to think that if you took them one by one, and enquired into the activities of the respective organizations that exist to promote good international relations between the people specially concerned for each of them, you would be surprised at the disproportionately important role played by pacifists in the promotion and leadership of such organizations.

* * * *

But, if the pacifist is playing his part in the field of international cooperation through active participation in a growing network of international agencies that have doubled in number since the first World War, he is still more at home when it comes to the question of direct human contacts across the frontiers of nation, race and class. It is in the field of personal relationships that he makes his most individual and creative contribution.

Sometimes this service is of a mediatory character. For example, I know that, more than once, at critical moments in the relations between Britain and India, one or two pacifists who had the confidence of the Viceroy, on the one hand, and Mr. Gandhi, on the other, were able to effect a meeting which not only profoundly modified the personal relationships of the men concerned, but had important political repercussions. Another example of mediatory service is the action of certain English Friends well-known in France who went into the Ruhr at the time of the French occupation, and did something to lessen bitterness by serving as go-betweens in connection with the treatment of prisoners.

Sometimes the service of pacifists is one of reconciliation. The whole of the Quaker relief and reconstruction work during and since the war might be so styled. Admittedly, this work in France, Poland, Russia, Austria and Germany had symbolic significance more than quantitative importance. It is doubtful whether the work was on sufficient a scale to modify policies, or change the currents of national thought and emotion.

Nevertheless, there would seem to be good reason to believe that the spiritual and psychological effects of this service were out of all proportion to the scale and scope of the enterprise. And the fact that friendly critics of pacifism should enquire—as they sometimes do—as to whether the efforts of this tiny religious Society did in fact have any effect upon political trends and policies

would seem to prove rather than disprove the contention. After all, if a mere handful of quite ordinary people might even remotely be expected to influence then and there the course of the titanic forces released by war, that would seem to be, by implication, a high compliment to the potentialities of pacifism!

* * * *

But I come back to where I began, by insisting that whatever Integral Pacifists may attempt in the way of applications (and there are many fields of pacifist influence and experimentation not dealt with here at all; e. g., the treatment of the insane and of criminals, not to mention the more normal problems of education) the point of departure is the pacifist himself.

It is basic to the pacifist way of life that a man takes himself in hand and seeks humbly to face the reality of his own inner life and motivations. This self-knowledge is the only effective antidote to the violent forces at work in the human psyche; the only effective way of countering that common tendency in all of us to project our own unconscious violence upon others. Remember how, in the last World War, the Kaiser was turned into a diabolic abstraction as an instinctive means of liberating and justifying the destructive forces in ourselves. It is pertinent to ask how far today Hitler, or the concept Fascism, is fulfilling the same unconscious process for millions of people who believe they are inspired by nothing but the most disinterested motives. Which is not to deny for a moment the demoniac force and subversive doctrines which are represented by the Fascist and National Socialist ideologies and leaders.

In so far as the pacifist has faced the reality of his own life and being, he is in a position to make the further vital contribution to peace, namely, to challenge the evil in others without violence to the evildoer so that the evildoer in the end is changed, and the sum of evil and violence in the world thus reduced. The life of John Woolman and his manner of converting many a slaveowner to give up his slaves is an outstanding example of what integral pacifism can achieve, though, as has been said before, the price of achievement is, inevitably, suffering; and success may be long deferred.

III.

I have tried to state the case for Integral Pacifism by strict reference to what is known, that is to say what can actually be observed by a study of the lives of individuals and of groups.

I do not wish to exaggerate the role that pacifism plays as a way to peace in the modern world. I have stated that pacifists are a tiny minority in the world and that, therefore, one must admit

quite frankly that pacifism does not offer a way to peace today in the sense of a way that is *immediately* applicable to all the vast and complicated issues of international politics. Pacifism is applicable only in exact proportion as there are sufficient pacifists able and willing to act as wielders of the powerful spiritual weapons that are potentially available.

* * * *

The future can only be guessed at. But let us try to speculate, by way of post-script, how a Pacifist Movement might develop in time to come.

The desire to serve the community has always characterized the best type of pacifist. This is true of pacifists both in conscriptionist countries and in countries normally non-conscriptionist, though the forms of service held to be legitimate have differed somewhat. May it not be that the Quaker Relief and Reconstruction Service is the small forerunner of a large-scale Pacifist Service Corps which will operate both nationally and internationally.

The International Voluntary Service for Peace, founded twenty years ago by Pierre Ceresole in Switzerland, has already been at work in Switzerland, France, England, India and elsewhere and, under the slogan of "A New Defense" has energetically propagated the idea, by act rather than word (it was the theme, remember, of William James' "Moral Equivalent of War"), that the martial virtues of hardness and discipline can and should be placed at the service of peace and reconciliation.

Some have already dreamed that such a movement as the I. V. S. P. might grow to such proportions that the pacifists of the world would become the shock troops of humanity in combatting great natural disasters—flood, pestilence, earthquake and famine—perhaps eventually with the recognition and approval of governments, and some official international body. The fact that "alternative" civilian service is already recognized as the equivalent of military service by a number of countries is important to bear in mind.

With regard to a possible indirect effect upon political policy there is no doubt that the fact of personal contact between ordinary men and women across political frontiers exercises a real influence upon the possibility of misrepresentations of foreign nations' character and intentions by political leaders.

Now, it is a fact that many agencies providing for holidays for Americans and others in foreign countries and agencies working for personal and cultural contacts are frequently led by pacifists or largely indoctrinated with pacifist ideas. One can imagine, with the growing facilities of communication,

an enormous extension of such movements so that literally thousands upon thousands of people will gain, under such auspices, direct knowledge of the lives and customs of the so-called "foreigner."

But, this at once suggests a more daring possibility. There is no doubt that the Pacifist Movement is fast waking up to the inadequacy of its *corporate* discipline and techniques, to use a common expression among American pacifists today. The Peace Army idea—very much in embryo as yet—is a sign that pacifists are seeking ways in which trained and disciplined groups may bring pacifist methods to bear in conflict situations.

Whether there will grow up Pacifist Parties remains to be seen. There have been many pacifist candidates: indeed, one of the extraordinary things about the early post-war situation in England was the number of pacifists rejected in the khaki election of 1918 who got back in 1924, some of them going into the government.

The late George Lansbury publicly regretted that he ever allowed himself to get into the anomalous and compromising position of a member of a Cabinet collectively responsible for the governance, in no small measure by force, of a far-flung Empire. He might feel differently, however, if a Pacifist Party had successfully put a majority of members into the House of Commons. Even so a pacifist government would be faced with the difficult problem of legislating for a country where *ex hypothesi* a greater or lesser minority of non-pacifists would still exist. The position of such a government would be somewhat analogous to that of the Quakers in Pennsylvania, but with this all-important difference: that, whereas the Quaker group was being steadily diluted by the non-pacifist elements, our imaginary pacifist government would look forward confidently to the steady disappearance of the non-pacifist elements in the community. Is such a speculation entirely illusory?

* * * *

The answer to that question brings me to a few final reflections upon the Freudian thesis contained in "Why War?" which includes the contention that the effect of civilization is to "domesticate" men, in the sense of producing psychological and even physiological changes in the human make-up which make men revolt morally, and in every other way, against the cruelties, the desecrations and the suicidal nature of modern war. He writes:

"How long have we to wait before the rest of men turn pacifist? Impossible to say, and yet perhaps our hope that these two factors—man's cultural disposition and a well-founded dread of the form that future wars will take—may serve

to put an end to war in the near future, is not chimerical. But by what ways or by-ways this will come about, we cannot guess. Meanwhile we may rest on the assurance that whatever makes for cultural development is working also against war."

Observe that Freud points to two different factors tending towards the abolition of war: the negative factor of fear of war under modern conditions: the positive factor of man's "domestication" under the influence of civilization, or culture. "War," he says in another place "runs most emphatically counter to the psychic disposition imposed on us by the growth of culture." And he explains that the psychic changes accompanying cultural change consist in the "progressive rejection of instinctive ends and a scaling down of the instinctive reactions."

On the face of it the word "domestication" is somewhat disconcerting; since the associations of the word—e.g. domesticated animals or husbands!—are unfortunate; and make one wonder what chance a majority of "domesticated" men would have against an "undomesticated" minority of barbarians.

But we must not be frightened by the technical jargon of psychology: and must look below the term to the reality. The fact is a new biological factor is beginning to work in connection with war—the factor of self-preservation. How else explain the enormous change of outlook between a Palmerston, on the one hand, and a Baldwin, or a Chamberlain, on the other.

Not that fear alone will stop war: on the contrary, as we have noted earlier. Still less will fear create peace, since fear is negative and debilitating, whereas peace, as we have argued, can only come as the result of constructive effort.

But, surely, here is precisely where pacifism may play a decisive role. Pacifism at work as a conscious discipline in the lives of countless individuals would do something more. Can the meek inherit the earth? is a question we must all have asked ourselves with anxious doubt. The answer is almost certainly in the negative if by meekness is simply meant a constitutional dislike of violence and a desire for the comfortable life.

But supposing the meekness to which Jesus referred was something very different. Suppose Telemachus was the type of man he had in mind. Telemachus by his sacrificial act of protest and non-violent resistance moved that Roman herd so that the moral conscience of men was charged as from that moment, so far as one brutalizing custom was concerned.

If pacifists, true to their faith, could practice such a kind of meekness, on a scale commensurate with the development of pacifism we are envisaging, is it too much to think that such a non-violent offensive against whatever strongholds of violence remained would give to the meek their inheritance, as the Prophets saw it.

Freud's cautious calculations leave the Integral Pacifist indebted for confirmation of his faith, but somewhat cold. He prefers to sing confidently with Micah and Isaiah—

"they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

February, 1942.

The Power of a Friends' Concern

PHILIP E. JACOB

THE successful support of Civilian Public Service in the past year is a remarkable demonstration of the power which can result when Friends attach their concern to an undertaking. The size of the program, the depth of sacrifice which its support represents, the unity and enthusiasm of the response from Friends, have been almost unique in the history of the Society. Civilian Public Service has truly become an essential expression of Quaker concern in wartime.

The support has been large. Friends have pooled their resources in ever-increasing quantity in order to maintain C. P. S. They are now contributing at the rate of \$150,000 a year—more than they have ever given to any one enterprise in any one year.

The support has been widespread. It has come with demonstrative evangelistic fervor from Holiness Meetings. It has come in profound and deliberate silence from Conservative Meetings. It has come in a spirit of devoted consecration from every yearly meeting and independent monthly meeting in the United States. Rarely has a program drawn such united and determined response from Friends, regardless of background or means. And the circle of support steadily widens.

The support has been given in various ways. A few have made large gifts of money—several thousand dollars. But most contributions have necessarily been smaller. A child gives his dime for a Civilian Public Service stamp which he knows he can never redeem in cash. A Sunday School class by weekly contributions secures a \$10 C. P. S. Certificate in the course of a few months—evidence of a spiritual, though not a financial investment. A teacher, a minister, a clerk pledge \$1 a month "for the duration." A farmer sells his crops and livestock and sets aside \$420 to carry the full expenses for one year of a man in camp. And then there are the thousands of quarts of beans, corn, tomatoes, and fruit which Friends have canned and sent to C. P. S. camps, the hundreds of bushels of potatoes, the clothes, warm blankets, pianos and furniture which have come.

The support has in many instances been truly sacrificial. A retired locomotive engineer, almost blind, insists on giving to C. P. S. ten per cent of his \$30 a month pension—his sole income. A modest meeting, deep in the heart of the "dust bowl," with five of its members in C. P. S., proudly contributes all the cost of their maintenance—over \$2000 a year.

The support has been spontaneous and enthusiastic. Halfway through the 1942 sessions of the Yearly Meeting of Friends for New England, a concern caught hold of two boys, twelve and thirteen years old, that the Junior Yearly Meeting and the Young Friends should take more of a share in the C. P. S. program. They secured a supply of C. P. S. stamps and let their concern be known. The first day they sold \$12 worth, the next, \$20, and the last day of yearly meeting they were still going about their self-appointed campaign with greater enthusiasm and success than ever.

So far the support has been adequate. Although the number of men in C. P. S. is far greater than was anticipated before the U. S. entered war, and the cost of the program has increased steadily, contributions have been sufficient to meet all expenses to date.

Despite this splendid record, serious problems lie ahead. The burden cannot help but become much heavier for Friends, even with the most generous assistance that can be expected from other churches and groups. For the year 1943, Friends will have to raise at least \$250,000, two-thirds more than in 1942. There are still large gaps in Friends support of C. P. S.—meetings

and individuals all over the country who do not yet sympathize with or understand the national and spiritual significance of the task which the government has entrusted to Friends. We also confront delicate problems of administration and public relations. Yet there is every indication that Friends wish to go ahead with Civilian Public Service. The various meetings have heartily approved the continuance of the program and given assurance that they would support it to the limit of their ability.

Why is it that Friends have so concerned themselves with this work? What is the meaning of this enterprise that the great body of Friends should be willing to undertake it in spite of all the difficulties and sacrifices which it involves?

It is clearly *not* because they wish to buy themselves out of military service or provide a safe haven for conscientious objectors in wartime. Many who are devotedly supporting C. P. S. have sons in the armed forces. Furthermore, Friends are pressing the government insistently to allow men in C. P. S. to perform critical and dangerous service in war zones and elsewhere. C. P. S. camps are themselves no country clubs.

Friends have *not* supported C. P. S. because they believe C. O.'s are heroes. They know that most C. O.'s are average American citizens, with the same qualities of strength and weakness as men

in the armed forces, perhaps with an extra dose of individualism, and with an unyielding religious conviction against taking part in war of any kind.

Friends have *not* supported C. P. S. primarily as a freewill offering to their government—though C. P. S. does save the government money and demonstrates the eagerness of Friends to serve their country constructively.

Friends have *not* supported C. P. S. simply to maintain their traditional peace testimony—though C. P. S. has effectively expressed this testimony. Support for the program has, however, come from pacifist and non-pacifist alike.

To Friends and to many others who have joined with them in this program, C. P. S. has meant basically an unceasing quest for life in the "valley of the shadow of death"—for the life of the body and the life of the spirit. When all around rages the mad struggle for destruction of life, some need still with faith to strive for its creation. In C. P. S. men seek the sources of physical existence, and also that "bread of God" which in the words of the apostle, "giveth life to the whole world."

This is a quest for a life of growth. It does not promise perfection. Men can never be perfect. But there is a life of constant striving after perfection, a changing, moving, developing of

human beings after a divine pattern. And from life which grows in depth and understanding of God and His world, comes hope—hope for the unfolding of eternal truth upon which lasting peace may be built.

This is a quest for a life of love—intimate communion with God and men. The end of this life is not self-preservation. It is the "beloved community" of all men bonded together in common fellowship with their heavenly Father.

This is a quest for a life of power—not the power of human might, but of divine will. Human life, woefully weak and fragile of itself, cannot hope to withstand the catastrophic forces which human mind and will have unleashed in the world today. Far from mastering the universe and fashioning the creative society, man, by his own power, is in danger of destroying his world and himself. Man's salvation can come only by the working of eternal power through his life. Mere human power is weak and suicidal. But, if a human life be the instrument of God's will, it may generate power incredibly strong and ever creative—strong and creative enough even to overcome the man-made chaos. The quest through Civilian Public Service, is for that life which, informed by divine purpose, can take away the occasion of war, and bring to fruition the lasting covenant of peace.

Is God On "Our Side"?

BY CAROL KAFKA

IN a controversy of any sort, including war, many devices must be employed to convince a people that their cause is the just one. The devices and their definite appeals are various, but the final conviction is expected when those who drive from the back seat have convinced the warriors and the masses that "God is on our side." Whatever may have been the gods believed in, whatever the occasion for the crusade, history has shown this to be a most effective incitement to action, a most forceful aid in rationalizing the breaking of many or all of the laws for the general good. Today, as before, by his acceptance of this belief that *his* cause is the right one, man justifies his repetition of the acts committed by the "other side." He cries out for the destruction of his "enemies," men and women like himself, because they are part of the evil which he is sure he is trying to eradicate, all in the name of God. More often he is actually crying out in the name of the social sys-

tem which to him has become identified with his conception of God.

Is God on "our side" today?

As Friends, we base our faith and acts on the individual interpretation of the Inner Light, the will of God moving man, the spirit of eternal love and helpfulness toward our fellow man, all children of God. In embracing this faith, this belief in guidance beyond the will of man, can we then admit to bias, regard God as "on the side" of one of His people against another? Can we justify, honestly, the murder of any man by his brother if we truly recognize the spark of God in all men? If we so justify, are we not helping to kill a little bit of God every time a man, woman or child dies? Even though the spark is faint in some, dare we pray for its possible extinction in thousands of bodies where the Light might be made to shine again? If our faith is in our guidance, then must not our thoughts, our actions, be wholly on the side of God? Must we not be more than ever strong in our

striving for the eternal good, rejecting man's weak expediency, following, instead, the positive paths of healing kindness, of the true brotherhood of man, of the constructive ways of life? How else can we justify our faith, how else can we feel God near our side, if we are not at His?

It is extremely difficult, particularly in times of dislocation and chaos, to follow with entire consistency the Light which we all desire to follow, which we all share if we open the door to its coming. It is hard to determine how far our cultural heritage, our language, our love of our land and our ways, our living conditions in a world of hysterical and confused emotional rationalizing, as well as our strong desire to "do something about it" are intruding themselves into our thoughts. With each thought a possible incentive to action, may we not be influenced in our application of the guidance we receive? We have been given reason and emotions to use, but they should be tools to supplement, har-

moniously, the guidance we receive. We must guard that our attitudes are truly the result of the Light, unobscured and undimmed by surface pressures to which, as human beings, we are especially subject in such times.

We hold ourselves to be seekers after eternal truth, seekers after God's way, and in conformity with God's methods. Are we not, then, under obligation to think and act on His side, and in His way? False reasoning based on immediate appearances of situations should not cloud our vision. We all do realize that in an interdependent society like that of today, men are forced into some adaptation in their personal, national and international lives. But the degree of compromise, its beginning and its end, must come from the Light Within, full brilliance unimpaired; it should not be a compromise which may lead to another and yet another, because of expediency, until we have come 'round a winding path onto the road we formerly rejected. God has shown a way to those who dare to follow, but surely He cannot be on "our side"; He cannot be on any side. He is a power for good to all peoples, if they have the will to follow. It is time for all the peoples of today to move over on God's side.

But, say some, what of having to choose between two evils, to select what one feels to be the lesser evil in hope of destroying the greater one? Must we choose either? Who can, in the ultimate analysis, decide which is the worse of two wrongs. Both are recognized objectively as wrong. We will decide from "our side"; others will decide from "theirs." The true Arbiter would, must, renounce the evils of both sides, and work constructively to bring out of all a new, a more complete and ultimate good for all. God's way can only be the sincere seeking after the real truth on all sides, wherever it may lead, and the positive application of this truth toward the removal of injustice, of misunderstanding, thus destroying the basic causes for the reactions of cruelty, hatred and destruction.

It is an old precept that men do not like, and most often fear, what is unfamiliar, new, not understood. Only truth in action, inhibiting fear, can remove this obstruction to the attainment of the greater good. Only truth in action can turn change into progress. No temporal influence may stay the flow of truth; they may only inhibit or crucify its application. Diligent attention to the Light given us, to the harmonious laws of God, can lead only to constructive action; any other course must end only in the furtherance of more destruction and intensified hatred. Surely we must recognize these as antithetical to the brotherhood of man.

Quaker history is heavy with examples of Friends' strong concern for the welfare, spiritual and physical, of their fellow men. Even at the expense of material advancement, at the cost of criticism and suffering, they carried on their works of love. Can this faith be repudiated in view of its vindication in the saner aftermath of previous storms? Can we do less and still claim the strength of those who had the courage to practice their faith? To those who live during its traversal, each conflict seems "different." They may be infused with, carried away by, its tremendous force, its emotional explosion. Analogies come to life only after the grass grows long on the unmarked graves.

Man's submergence in this tidal wave of War, already the result of previous non-observance of the Inner Light, tends to develop a still further accumulation, by men and nations, of evil. Each participant must subjugate his normal wishes, hopes, even reason, to the deeds at hand. He must allow his mind to be aroused to conflict. Greater and greater grow the tentacles of cruel acts and attitudes against man's good-will, man's God-will. Fears, nebulous imaginings of "might-be" or "will-be" or of actual situations, finally stir a great flood of non-reason, of intolerance, revenge, and of unrecalable acts, until all men are engulfed as participants or victims in its force. Definitions change, groups act more and more through motives directly related to force. And finally force and suppression become, of necessity, an end in themselves. Is this the way of the Light Within? Is this the way to the brotherhood of man? No matter how high the motive, how great the cause is felt to be, the perversion or channelling of the Light cannot be the true, the over-all message we are meant to receive and carry out. Superficial thinking cannot result in justice or lasting fellowship. Incited emotional bias must not be permitted to subjugate or degrade God's guidance. True brotherhood rests not on the aggrandisement or the frustration of any nation or people, or any man; it rests not in violence against man or his deviations, but is

secure only in the common seeking for truth, and the application of truth for the benefit of every man. Can we expect to bring out the God-will in any man by acting against him, by helping to destroy his hopes, his dreams, or his life? Can we expect to erase the accumulated evils of a former day with new weapons forged from the hatreds of the present?

However much we may deplore all manifestations of the breaking of God's harmonious laws, the ignoring of the simplest teachings of Jesus by too many, can we bring ourselves to admit that the wholesale killing of any people whether temporarily labelled as "friends" or "enemies," the levelling of the works of their hands, of their homes, of their means of livelihood, their further impoverishment, the starving of their children, is the good means to bring about a world in which the brotherhood of man will be the dominant faith? Is it not, rather, that force is the easier way, the way which refuses to face the actual facts, the eternal truths, a way in which each group identifies its own worldly habits with the general good? Is it not better that we recognize the eternal, rather than the apparent but transcient truths, that we clarify the state of mind we have come to accept as ours, that we cling even more fast to our own Inner Guidance, and accept it as guidance. Then, within our abilities, we will be enabled to continue and develop our spiritual and material preparations, to make a greater contribution, to work with loving, constructive hands with the peoples of all nations as the opportunity comes to us. We do not delude ourselves that we are aloof from, superior to, the struggle; we must recognize the interrelation of all parts of all cultures, of all causes and effects, of all good and evil. But let us realize, fully, and truly accept the fact that our responsibility and our testimony demand that we offer constructive, not destructive action.

God cannot favor the side of any people in wrongdoing or retaliation. These paths lead directly to further retaliation, further wrongdoing. Only by constant rededication to the universality, the will of God at work, the Light Within us, by refusal to permit cultural and prejudicial attitudes or fears to befog the clarity of the Light, can Friends maintain the balanced attitude, the sincere peace testimony, the deep love for all humanity. Only then will we have drawn closer to the side of God. Only then can we know He is on "our side."

"There is no symptom of insanity which alcohol may not reproduce." . . . —*What Price Alcohol*, ROBERT S. CARROLL.

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Findings on Peace and Reconstruction

Wilmington, Ohio Conference

IN THE present issue of THE AMERICAN FRIEND we are publishing the first section of the pronouncements of the Friends Post-war Reconstruction Conference held at Wilmington College, Wilmington, Ohio, August 31-September 4, 1942. This was the second of such conferences held by Friends in recent months, the first having convened at Richmond, Indiana, in April.

The Wilmington Conference was planned to continue the study of the fundamental bases of Peace and associated interests as Friends see them. This group of about 80 Friends from the various areas of Quakerdom was truly representative of all American Friends. This was a study conference. Many Friends worked on the issues being discussed long into the night. Few set speeches were made even in the scheduled public sessions.

One of the most encouraging trends of these troubled times is the determined effort of many people and organizations both secular and religious to "win the peace," if and when the opportunity comes. In order to do this these forces feel that we must find the fundamental bases upon which a just and permanent peace can be established.

The Delaware Conference held last March brought together nearly four hundred leaders of the Protestant churches of America. The pronouncements of this epochal conference have been available for some time. Now we have like studies from Roman Catholic circles. This conference held recently in Washington, D. C., under the auspices of the National Catholic Welfare Conference, has, after a three-weeks' session, made declarations quite in harmony with those of the Delaware conference.

While these declarations are not "official" pronouncements of the churches from which these conferees came, they do represent the best judgment of outstanding leaders. It is important that Friends give serious consideration to the pronouncements of the Wilmington Conference and make every possible use of them.—Editor.

A group of more than eighty Friends, widely representative of different parts of the United States and with varying viewpoints, met at Wilmington, Ohio, August 31 to September 4, 1942, to consider their relation to some of the complicated tasks of post-war reconstruction and relief. This report was adopted in substance by the conference and represents their conclusions after obvi-

ously a very brief time for consideration of such tremendously complex questions. It is being issued as a basis for further study and discussion and revision and as a contribution to the task of building an informed public opinion on our responsibility as world citizens. The conference speaks for itself and this report is addressed primarily to the Society of Friends.

SPIRITUAL BASES OF A DURABLE PEACE

An enduring order in which peace prevails will come only if the patterns and institutions of human life are founded upon eternal truth as revealed through the inward working of God in men. Every man has the capacity to apprehend and conform to this eternal truth by reason of his potentially divine nature.

Successful reconstruction, we believe, will depend on whether the principles on which it is based approximate the principles of Christ, and the spirit in which it is conceived approaches the spirit of Christ. Our planning and action must be guided by compelling love and forgiveness for all men, and be rooted in profound awareness of and repentance for our own deep sinfulness and in knowledge of our universal compassionate Father.

OUR BASIC FAITH

An effective will to peace and understanding of the eternal truth which alone can create enduring peace, stem from experience of the love of God who has shared His nature with His created human family.

Through Jesus, the Christ of history, we learn what God is like and what He would have men become. The historic Christ is also the present indwelling Christ, the light of God within us, "that of God" in man. God erects His temple in the human heart and dwells therein as we open our hearts to receive Him. This sense of immediate communion between the individual soul and God is central to the Christian life as experienced by Friends.

Since all men are potential temples of the Divine, all are sacred. Men everywhere are God's children, the objects of His anxious, loving concern, and of immeasurable worth in His sight. Hence, all that develops, strengthens, and builds up persons is good. Everything in life that tears down or destroys personality is evil.

The revelation of God in Christ sets a high standard for man from which he

falls far short. He is often self-centered, indifferent, brutal. This human evil finds its worst expression in our collective insensitiveness to man's inhumanity to man. Yet God constantly seeks His own. The religion of Christ is redemptive, laying upon men the responsibility to work towards harmonious and creative relations with each other.

Out of the poignant sense of inner, mystical fellowship between man and God come rising tides of human sympathy, the sacrament of universal brotherhood. When we acknowledge God as our common Father, we recognize the unity of all mankind. Each as a brother must seek to understand, forgive, love and share with his fellowman.

We believe that the "beloved community" can be established only on a basis of voluntary cooperation, never on a basis of coercion. Hence, our reliance is not upon the power which dominates and coerces man but on spiritual forces—the irresistible power of goodness, the redemptive power of suffering. We must trust the divine element in all men to accept our faith in them and to respond in kind. We willingly assume the costs to ourselves involved. For us the way of life must not be the sword, but the cross.

FUNDAMENTAL PRINCIPLES OF HUMAN CONDUCT

The assurance of peace, therefore, lies in a radical transformation of the lives of men and nations through their acceptance of certain basic principles of human conduct. Since life is of one piece, these principles must apply to all areas of human relationships—spiritual, economic, social, political.

Loyalty to God. Whenever an apparent conflict exists between loyalty to family, state, class, race or other subdivisions of men, and loyalty to God and all mankind, we must hold to the higher allegiance. Total loyalty to God can overcome the lesser loyalties that divide us.

Mutual Responsibility. Each person should accept responsibility for the welfare of all others. This principle should apply both to individuals and to organized groups, and above all to nations. Business should be concerned about the welfare of competitors and employees, unions for the welfare of employers and unorganized labor, and nations for the welfare of "foreigners." Peace and cooperation are socially healthy; war, violence and selfish competition are diseased conditions of the social body. Both man

and the world are created to cooperate with God.

Repentance. Repentance for sin, both personal and collective, and a longing to make atonement, must underlie any constructive human activity. Everyone is guilty of imperfectly following the leading of God. We need to acknowledge our own lack of faith and the pitiful inadequacy of our lives to express the kindness, friendliness, cooperation and sacrificial love upon which alone can be erected the structure of adequate human relationships. We have no authentic word of healing unless we accept our responsibility for our share in the sin which war reveals, and are partakers of the agony and suffering which it brings.

Love of God and Man. Responsibility and loyalty spring ultimately from love: from a deep sense of unity with God and His family. As the affection of men are moved by the knowledge of the love of God, their conduct is voluntarily brought to conform to the known will of God. This love must be the basis of all our relationships with our fellowmen.

Forgiveness. As one experiences the love of God, he will grow in capacity to forgive the thoughtlessness, bitterness, and cruelty he may experience at the hands of others, no matter how greatly he may have suffered.

APPLICATION TO PERSONAL LIFE

The peace, if it is to be formed on fundamental spiritual principles, must be the work of people who believe in these in some effective way. The imperative call is for persons, irrespective of religious affiliation who will translate into sacrificial living, the pattern of goodness exemplified in Christ.

We realize that serious acceptance of love as a way of life means self-discipline. We know that only through strenuous physical, mental, and spiritual self-discipline can we hope to follow Jesus even from afar off and interpret a God of love to our fellowmen.

A real test of our complete discipline to the way of love comes in the home. Here the chance for friction and irritation, the close and continuous contact with familiar individuals when we ourselves are weary or below par, bring to us great opportunities for self-discipline and the cleansing of our hearts and minds. The home also offers an invaluable training ground for cooperation, and serenity of spirit, and rich rewards in loving fellowship.

It is essential that Friends continue this training in self-discipline and cooperation through their schools, camps, conferences, community activities, and meetings for business and worship. Unless Friends acquire careful training in the Bible, in Friends' beliefs, in ethical living and in religious insight we are

bound to have a continual lowering of understanding and concern among our members.

Religious discipline looms large in Quaker history and is of major importance in the present crisis. Much of it is a private matter which finds expression in one's own prayers, in reflective thought, in emotional stability. Prayer is the highest expression of spiritual life. "There is a way of ordering our mental life on more than one level at once. On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration, song, and worship and a gentle receptiveness to divine breathings."

The reality of religious discipline in one's private life is tested by his association with other people. To recognize the sacredness of personality in others requires great poise and restraint. It calls for the fullest effort to understand one another and banishes hot-tempered prejudice and self-centered imputation of motives.

PARTICULAR CONTRIBUTION OF FRIENDS

If the Society of Friends is to contribute significantly to the creation of peace we must strengthen the vitality of our spiritual convictions and boldly proclaim our faith in the power not ourselves that makes for righteousness. In the larger community of the world we must assume our share of the burden of the world's suffering and let our loving fellowship and unwavering faith encourage despairing hearts the world over. "Present confusions challenge us as Friends to reassert with unswerving faith our ancient testimony against war, not merely as the venerable tradition of our Society, but as the living witness of the way of Jesus. Our Society needs a renewed conviction of the reality of brotherhood; the world in which we live needs reassertion of that reality."

"The obligation to respect human beings as in some measure divine makes it impossible for those of us who feel it, to do to others the things that war involves. But, on the other hand, it makes possible reconciliation instead of revenge; and it raises human conflicts from the level of combat, with victory and defeat, to the level of problem. There is neither victory nor defeat to a problem. There is a solution. Thus reconciling love makes possible the mutual consideration and understanding which are necessary for nations as well as individuals to live together harmoniously."

¹ Thomas Kelly—Testament of Devotion.

² Epistle from Syracuse Monthly Meeting, New York.

³ Philadelphia Yearly Meetings, April, 1942.

Friends' Meetings of discipline or business—monthly, quarterly, yearly—at their best may demonstrate on a small scale the pattern of human relationships needed in the world community. Here divergent opinions voluntarily expressed give all those present a broader understanding of the subject under consideration. Then, in a spirit of worship a decision is evolved which is on a higher plane than that of any one opinion. Thus, the group moves forward under a sense of unity and each individual grows with the group. Decisions on far-reaching social change usually do not come quickly but may take even years of patient seeking before the group moves forward on a higher plane of thinking and acting. Thus, spiritual patience is used to bring a sense of unity in making a decision rather than the weight of the majority opinion.

THE GROWING UNITY OF THE CHURCH

We rejoice that members of the churches are earnestly laboring for world peace and are striving to dissociate the church from war. Not yet, however, is the aspiration of the Delaware Conference fully realized that the Christian church, a "spiritual entity, one and indivisible, which as such is not and can not be broken by human conflicts. Therefore, the church is in a unique position to heal the wounds of war and bind the world together in a just and durable peace."

We welcome the growing unity of purpose and spirit among the various communions as an important factor in combating and neutralizing the historic tendency of the church toward nationalism, and we encourage Friends to share in this movement.

Missions, too, have an opportunity to lift the program of the church above nationalism and the tendency toward domination over other national and racial groups. Western Christians have been led to higher spiritual planes through the lives of Gandhi and Kagawa. Missions in the future can become a powerful force for reconciliation through the interchange of such spiritual leaders.

ATTITUDE TOWARD THE PRESENT WAR

We are gravely concerned because the acts and policies of war increasingly jeopardize the chance for an enduring peace. We reaffirm that:

1. "This war with its unspeakable tragedy of suffering, hatred, fear and revenge should cease. We urgently ask Friends to do all in their power through education and consultation among our own members and with others, to work for a right and early ending of hostilities.

2. "Starvation as an instrument of policy is a particularly cruel weapon. It

denies the fundamental principles of brotherhood. Its effects contains the seeds of future wars. It is politically unwise and morally indefensible. We cry out especially for the child victims of this evil and urge upon all the governments concerned the need of immediate remedy.

3. "As a fundamental proposition this conference is opposed to governmental conscription of the lives of men. We feel that such totalitarianism is destructive of the human spirit and contrary to the principles of true democracy. Practically, do we as Friends vigorously oppose conscription due to war, the great enemy of our Christian faith, destructive alike of body and spirit. We further urge that Friends everywhere feel their responsibility to help the government to continue to recognize the right of conscience in any future development."⁴

We are profoundly disturbed by proposals that all men and women shall be made liable to conscription for labor. We regard compulsory labor as a dangerous invasion of the inalienable rights of conscience and the conscription of women as a fundamental threat to the welfare of the American home.

RECONSTRUCTION

It is our particular concern that a spirit of mutual forgiveness, reconciliation and world-mindedness should prevail in the post-war emergency period. The possibility of achieving an adequate peace will depend largely on whether policies of immediate relief, resettlement, physical reconstruction and maintenance of order are such as to enable the passions of war to subside and common sense and goodwill and cooperative processes to assert themselves.

1. In the interim following the cessation of hostilities, magnanimity must be shown in all policies adopted toward enemy peoples.

2. Physical reconstruction and the relief of acute human suffering must take place without delay and every effort must be made to secure the cooperation and goodwill of the peoples involved. "If thine enemy hunger, feed him." These measures should be carried out under international authority, representative of belligerent and neutral peoples alike. The administration should be strictly impartial, endeavoring to meet human need wherever it exists, with no thought of retribution or vengeance.

3. This course of reconciliation and world-mindedness must also be followed in maintaining order. The nations should relinquish at once the idea of holding peoples in military or other subjection.

4. The resettlement of uprooted peoples should be handled with the minimum of further dislocation and hardship and with the utmost consideration for the welfare both of those who have been forced to leave their homes and of the actual residents at the end of hostilities. This should likewise be an international undertaking.

PEACE SETTLEMENT

The peace settlement following the war, if it is to express basic Christian principles, should be formulated along the following lines:

1. The peace settlement should be an *agreed*, not an *imposed* settlement. It should be shaped in discussion, and should have the participation in and consent of all who are bound by it.

2. The peace settlement should be constructed to meet the basic needs of all men, not merely of a victorious group. We must be more concerned to share the abundance of the world's resources than to possess them. As the development of communications has made the world in fact one interrelated community, the peace which follows this war can be stable only if it is universal in scope.

3. World-wide and interlocking needs of nations should be met by international organization, representative of all the nations concerned, and responsible directly to peoples as well as to governments.

4. Each nation should be allowed to live under the form of government which the people choose and to enjoy their own social order, having regard to their responsibilities as members of a cooperative commonwealth of nations.

5. When the institutions or practices of international life fail to satisfy human needs, nations or other groups of people involved should have recourse to procedures of conciliation and adjudication, whereby these institutions and practices can be peacefully changed. Such procedures need to be developed and individuals concerned for peace must share in developing and supporting them.

6. Hope for world peace rests on the goodwill of the peoples, won by justice, tolerance, mutual aid, and the practice of brotherhood.

7. Even without formal world organization according to those principles, it is essential for national governments, especially the government of the United States, to regulate its conduct not only with its own, but with world interests in mind. It is for the interests of humanity as a whole that peacemakers should strive.

As already stated, we believe an effective will to peace grows out of faith in a Universal God of Love who has shared His nature with His created

family. This faith leads to certain basic attitudes toward human beings, among which are respect for others and concern for their welfare. These attitudes are frequently called religious. Their nurture is the chief function of the Society of Friends. They are necessary for any harmonious community.

TOWARD THE POLITICAL ORGANIZATION OF PEACE

To make such respect and consideration fully effective, there must be organized relationships among nations. These relationships are not permanent, they must change as conditions change. They must provide practical cooperation among men and women who hold sharply different philosophies, and among nations whose histories and forms of political, economic and social organization are quite unlike. Hence, the methods and relationships of peace must be the results of mutual accommodation, and subject to revision.

Discussion now of the necessary conditions of enduring peace is very important, as a contribution to the speedy and satisfactory ending of the war, and also to the discovery of the basis of genuine reconciliation, and to the preparation of public opinion in the United States to accept the obligations of lasting peace. Instead of proposing a detailed plan for the organization of the peace of the world, this report seeks to state among other things, the minimum limitations of sovereignty which this country and its citizens must be prepared to accept if any plan is to be effective.

Experience shows that peace requires recognition of the basic unity of the world, and world organization to implement it. In an interdependent society, government in some form is imperative, and must be instituted through the deliberate efforts of men. Because of the complexity of relations among nations and peoples, the organization of government will probably develop in a variety of ways.

For instance, there is the way of functional organization, to deal with specific problems. Some existing examples are the Universal Postal Union, the International Ice Patrol, the International Red Cross, and the international control of narcotic drugs. Another way is that of regional groupings of nations, always provided that such groupings are consistent with the development of an harmonious world-wide organization. It is probable that there will be simultaneous development along both functional and regional lines. But without universal organization it will be difficult, if not impossible, to achieve disarmament, security, and prosperity—freedom from fear and want.

World organization to be adequate

⁴ Findings of the All-American Friends Conference at Richmond, Indiana, April, 1942.

should take fully into account the experience of the past. Most significant and far-reaching have been the League of Nations and its associated institutions—the International Labour Organization (I. L. O.) and the Permanent Court of International Justice. Through almost a quarter of a century they have made essential contributions to the peaceful cooperation of nations. The continuing work of the I. L. O. and the League on problems of economics, labor conditions, agriculture, health, famine and disease, drug control and nutrition is part of the foundations on which to build.

Some Friends advocate immediate steps toward a federated world government of limited and delegated powers, deriving its authority from the consent of the people. Others believe that provision for organized cooperation among the nations is the important next step, and is a necessary stage on the road to world government.

To achieve permanent peace, it is clear that the United States with other nations must accept specific limitations of national sovereignty by assuming certain obligations, among which are the following:

1. To submit all disputes not settled by direct negotiation to appropriate agencies of peaceful settlement and to accept the decisions.
2. To share in the limitation, supervision, and reduction of armaments with a view to eliminating the use of armed force.
3. To share in developing orderly methods of changing arrangements that are inequitable or may threaten the peace.
4. To determine under international agreement financial and economic policies (such as tariffs) and to share in maintaining the necessary institutions for these purposes.
5. To share in maintaining international cultural agencies to promote mutual understanding and intellectual and spiritual collaboration.

As a step toward international organization, we recommend the immediate establishment of an international emergency authority, representative of the nations and peoples concerned, to prepare now for the problems sure to become urgent as soon as the war stops. These problems include:

1. Famine and pestilence.
2. Demobilization and re-employment.
3. The maintenance of order in countries now under foreign military rule.
4. The establishment of a provisional international secretariat with which governments can co-operate in directing their own emergency efforts along lines consistent with world organization and dynamic peace.

The establishment of a satisfactory political structure is only the beginning. Such machinery will not run automatically. The efficiency of such a structure depends upon wise care. In order to maintain stability it may require periodic revision. It should be staffed by international civil servants who are aware of their responsibilities. Since its strength depends, in great measure, upon the understanding, respect and support of the citizens of different nations, adequate efforts should be made to develop a sense of loyalty to the world community.

DISARMAMENT

Rivalries in armaments have been an important factor in the breakdown of peace. Our goal is the development of a system of international security through adequate institutions stressing justice and peaceful change and the abandonment of the use of force. Such a system should facilitate reduction of armaments, both in letter and spirit, toward the goal of universal disarmament. For one or more nations to be deprived of their arms while other nations retain the right to maintain or expand their military establishments can only produce an uneasy truce for a limited time. The international authority should have full right of supervision, investigation, and publicity regarding the manufacture, shipment, and holding of arms.

THE QUESTION OF COERCION

War, totalitarianism, and aggression on a world scale reveal in stark brutality the wolf in man. If this violence is to be overcome by non-violence, active constructive goodwill and justice adequate to the colossal task before us must be put in motion. If methods of goodwill and justice fail, the pacifist's ultimate answer to violence is voluntary sacrifice and suffering taken upon himself in the redemptive process of changing men's hearts and minds.

Pope Benedict XV, in his Letter to the Belligerent Nations in 1917, urged that "the moral force of right be substituted for the material force of arms." The Atlantic Charter declared that "all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force."

The elimination of military force and coercion is one of the most complicated, challenging and difficult tasks in the organization of peace. Until a world-wide political system is built up and supported by voluntary and enthusiastic cooperation, until confidence and trust are mutual among peoples, the problem of force and coercion will haunt the efforts of peace-makers.

Friends, with their religious faith in constructive goodwill and reconciliation,

face two questions in the political process. How will they express their faith when making political plans or proposals? What support should they give to institutions or programs involving armed coercion with a view to restraining violence?

It seems to us that Friends, when making political proposals, can include only the elements of cooperation and the implementation of goodwill, not the element of armed coercion. Such proposals should provide all the machinery necessary for negotiation, mediation, arbitration, or other non-violent solutions of problems. Friends should seek to create the will to make this machinery work for the aggregate good of all. If this machinery breaks down and fails to produce an acceptable solution of any problem, that problem remains temporarily unsolved, but always to be re-examined in the same spirit. Such proposals should not provide for armed coercion or threat of coercion as a solution of the problem, for military force itself creates problems and may render cooperation and adjustment more difficult.

In determining their attitudes toward an existing institution or plan which does not fully express their pacifist belief, it seems to us that Friends should cooperate by upholding to the full, and assisting in the functioning of, those arrangements which do not involve the element of coercion and do seek for the realization of cooperation. At the same time they should continue to investigate and urge steps toward the abandonment of force or coercion as a part of the plan or system.

(To be continued.)

IN QUIETNESS AND CONFIDENCE

No one knows when the war will end, whether arms or famine will determine the issue, or what that complicated issue will be. The major developments of this second world war have "caused surprise to those most competent by knowledge and experience to judge of probabilities. The war has grown to such phantastic proportions of muddle and complication that no human strategy can extricate us from it." (George Glasgow, *Contemporary Review*). Christians do not know the future, but they do know One who spoke of himself as "the Way." We are to live each day in the way which we see in Christ, to trust our Father, to care for our fellows in their suffering, to speak God's truth which judges and saves and brings men into unity. Men know the future only when it is past, and then they see that God was in the future which they feared, and learn that "the things which cannot be shaken remain."

The Friend, (London).

ATTAINMENT OF SIMPLICITY

(Continued from page 432)

If then simplicity is not to be sought after, but grows out of our lives, what have we to do but wait? If we already have this conviction that all men are brothers, what more need we do?

Our eyes and our ears have been dulled to conditions around about us. A conspiracy of our society, our homes and schools, our own desires, have shut us away from the needs of men. We live on the "right" side of the tracks; the poor are not at home in our schools and our churches. The very charity we indulge in is not so much to relieve the misery of the poor as it is to mask their poverty and hide it from us, to quiet our uneasy conscience. And, because we have so long submitted to this quieting of conscience, we must, at first, make a conscious effort to throw it off.

The busy-ness of our complex lives hides the world from us. Our simplicity, arising from a deep concern, will in turn free us to listen, to observe and to act. These three will in turn deepen our concern and increase the simplicity of our lives.

As we act it may be that at first the tasks will need to be small, and the needs immediate. Yet as we follow them out we shall find that soon we do not require, before we act, any certainty, conviction or *faith* that our efforts will be rewarded. No, not even the *hope*, the feeling that the chances are good it may succeed. We shall act because we must, because we cannot longer tolerate evil and are become impatient for good. Not faith, not hope, but love is man's greatest, deepest motive for action.

Once we begin to see what this world is like, how far it is from the Kingdom we envision, action will spontaneously suggest itself. We shall find the task is great. We shall, for instance, find poverty such that, according to Kirby Page, even in the greatest peacetime prosperity three-fourths of the people on earth are not adequately fed, clothed or housed, while at least one-quarter of the world's human beings are actually destitute and in terrible misery. In this period of war, suffering has assumed proportions that are overwhelming in their tragedy and in our weakness.

Yet there is nothing to fear in the enormity of the work that must be done. The want and the misery in this world are the work of man; cannot man and God together undo the mischief man alone has done?

Give us a sense of mission such as this and our lives shall be unified and we, in the midst of the storm, at peace with ourselves.

CRANE ROSENBAUM.

Formerly of Merom C. P. S.—now at Zephyr Cove Camp, Nevada.

THE MIRACLE OF SPIRITUAL POWER

Probably not one of us is free from anxiety of heart, anxiety about his own lot, anxiety about a dear one. If it is difficult to say for ourselves, "Not as I will, but as Thou wilt," how much more is it difficult to look into the darkness and say these words for those we love, for our children!

We gaze into the abyss and feel that no human help can avail us. No human words or human thoughts can help—not even the thought of God, of Eternity, of divine help, is of any use to us—as a *thought*. We are only helped when the miracle happens to us, the miracle of that reality of which the powerful old Psalm speaks:

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

"Nevertheless the city of God shall remain goodly and pleasant with its springs of water; there is the holy dwelling of the Most High. God is in the midst of her; she shall not be moved. God shall help her and that right early." (Ps. 46, 2-6).

What is meant by those words: "Nevertheless the city of God shall remain goodly and pleasant with its springs"? I think it is this: Nevertheless, strength will be given to us, to strive in the spirit of Truth and Goodness so that Truth and Goodness may prevail in us and about us. Nevertheless, we shall be able to forgive those who do us evil and be victors over them. They shall not be able to overthrow our innermost being. They shall not plunge us into hate and despair. The springs of God will not cease to pour out upon us their spiritual powers. We shall be able to go our way in serenity and assurance, holding firm to love and righteousness, through the most bitter need—even through death itself.

That this is possible is the great miracle of the spiritual life, the miracle in which the reality of the eternal world becomes a certainty for us because we experience its power in ourselves. It bears us up even when human sight can see no hold or support.

Where this happens to a man, he himself is power—power for others. Whether many or few are aware of it in him, or whether he has to bear his suffering in complete loneliness—once again divine powers have come to make their abode with a man and therefore with mankind. Such a fact is never in vain even if we neither see nor comprehend its further effects.

Let us be thankful when it happens—

and if in the midst of suffering, profoundly thankful.

Let us pray that this miracle of spiritual power may come to pass in us all and carry us in unbroken spiritual clearness and power through whatever lot may be ours.

EMIL FUCHS.

This article is translated from *Der Quaker* of March, 1942, the last issue of the German Friends' magazine to appear during the war, publication having been stopped on grounds of paper economy.

The Friend (London).

CHRISTIAN EDUCATION MONTH

This is Christian Education Month. For the last few years the Board on Christian Education of Five Years Meeting has promoted the month of October as a time of special emphasis in every meeting on Christian Education. One Sunday and one week are suggested as a time for special consideration of one department of Christian Education work. The schedule for this year is as follows:

Leadership Education, September 27 to October 3.

Christian Home Life, October 4 to October 10.

Children's Work, October 11 to October 17.

Young People's Work, October 18 to October 24.

Adult Education, October 25 to October 31.

The Christian Education Month Packet has been sent to the pastors and superintendents of every local meeting, either directly through the Five Years Meeting Board on Christian Education office, or through the chairman of each Yearly Meeting Committee on Christian Education. It is hoped that during this month the most urgent problem of saving children for Christian living will be given prayerful attention in all meetings and that this may result in real-life changes.

In comparison with the suggestions for the observance of Christian Education Month, the Packet contains suggestions for undertaking an advance in Christian education. This forward movement is a part of a larger united Christian Education Advance carried on under the leadership of the International Council of Religious Education which is composed of forty different denominations. Our Christian Education Board is seeking to stimulate an advance among Quakers which will be thoroughgoing and rooted in Quaker religion and values. A few meetings are already definitely enrolled as participators in this movement, and others will no doubt seek to be enrolled. This needs to be a movement not in name only but of real spiritual growth.

QUAKERDOM • AT • LARGE

RUFUS M. JONES HONORED

The Theodore Roosevelt Distinguished Service Medals will be awarded this year to Rufus M. Jones, Henry L. Stimpson and Booth Tarkington, according to a recent notice in the N. Y. Times. These awards are made for public services in certain fields associated with the career of "T. R." The 1942 medals will be presented on October 27.

Rufus M. Jones, honored for distinguished service in the field of international affairs, will receive this citation: "Under his direction the work of the A. F. S. C. has been characterised by a practical humanitarianism, bright in faith, and completely free of proselyting self interest. Its representatives make no political, national, racial, or religious distinctions . . . Dr. Jones is a distinguished scholar in the field of Mysticism and the history of Quakerism . . . is regarded as the leading spokesman for the Quaker way of life throughout the world and has been the decisive influence in making a sect of only 120,000 members a powerful social and religious instrument. At 79 he is leading the A. F. S. C. on new ventures in practical altruism on a world scale."

* * * *

A report given at an open meeting of the Friends Mission Board on September 21st, brought favorable news of Edith Sharpless in Tokyo. She has continued to live in Gilbert and Minnie Bowles' old home there and has been quite unmolested. The attitude of respect and trust toward her is exactly as it was before the war. "She was content and unafraid and very safe." She had resigned as a teacher from the Friends Girls School at the beginning of hostilities, but she was allowed to get sufficient funds, 200 yen, each month on which to live. However, she expects to return on the second repatriation ship. The Friends Meeting is held every Sunday, and the dormitory, where Yasakuni Suzuki has his residence, is full.

* * * *

William Eves III, of George School, has been released by the George School Committee for a visit to England. He will accompany Howard E. Kershner on a visit among Friends in that country. Their departure will depend on when they can secure passports and transportation, but it is hoped that they will be able to leave during the autumn.

* * * *

It is learned that the Quaker House at Bad Pyrmont, Germany, has been closed since the end of May, and that Leonard Friedrich is under detention,

but his wife is able to visit him frequently. There is no specially disquieting news of other Friends in Germany.

* * * *

News of Friends in China comes in a letter from Dr. William and Catharine Cadbury, written at Lignan University, Canton, at the end of March, which was recently received by their daughters in U. S. A. It was taken by hand to Free China and thence reached America. The Cadburys state they were then living quietly and normally in their own home and with their own servants. The Canton Hospital has been taken over by the Japanese, but Dr. Cadbury was being allowed to leave the Lignan campus daily and carry on medical work in a small, new hospital recently started in Canton.

* * * *

On August 18, Riley Griffith and Louzema Meredith Wright celebrated the Golden Anniversary of their wedding at their home near Cicero, Indiana. All of their five children were present as well as several of their fourteen grandchildren and one of the two great-grandchildren. Both have been Friends for several generations and are still quite active in the Cicero Church.

* * * *

On Sunday, August 30, Springfield Friends Memorial Church, High Point, North Carolina, celebrated with Miss Lovenia English her 100th year as a member of this Meeting. Perhaps no other Meeting in Quakerdom has ever celebrated such an occasion, for to be continuously a member of one Meeting for 100 years is quite a privilege. "Aunt Vene," as she is affectionately known throughout the country side, was literally born into the Church, for her father, Thomas English, was a staunch pioneer Quaker whose ancestors left Ireland in 1750 on the ship "White Haven" and came to Charleston, South Carolina, where they worked their way up the Wateree River, founded Camden, and later started the famous old Bush River Friends Meeting. Her mother, Mildred Tomlinson, was also a Quaker whose ancestors came to America with this same group of Irish and English friends. They were both members of Springfield Monthly Meeting which is now 152 years old and a few days after the birth of their daughter, Lovenia, her name was recorded in true Quaker style on the Monthly Meeting minute books as a member.

At the 11:00 o'clock meeting for worship at Springfield on August 30, the capacity of the House was taxed by

friends and relatives who came to celebrate Aunt Vene's 100th year as a member. At the beginning of the service the text taken from Psalms 90:12, "So teach us to number our days, that we may apply our hearts unto wisdom," was given to the congregation for silent meditation. The male quartette of the Church sang for Aunt Vene, "The Church in the Wildwood," which long ago was one of her favorite songs. For fifteen minutes the congregation and choir sang for Aunt Vene many of those old-fashioned songs dear to her heart but which are now no longer in general use.

Special emphasis was laid upon those in attendance who were in their second fifty years of life and older members of the Meeting were especially honored. A stirring message was brought by the pastor, Harold Hadley, on "Opportunity No Less."

"For age is opportunity no less

Than youth itself, tho in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible
by day."

At the age of 100, Aunt Vene can still carry a tune remarkably well and she can remember worshipping in three different Meeting Houses at Springfield. She can tell stories that are more fascinating than a novel and her memory is remarkably clear. She has never done anything that was startlingly outstanding. She has been one of those faithful who through the years has kept the light burning. She has always taken an especial interest in the younger generation and today she can tell grown young men and women how she taught their grandfathers and grandmothers to fish with a pin and taught them the names of trees and flowers. She has never been more happy than when she was in charge of a group of boys and girls quietly revealing to them the secrets of nature. She has been a woman who believed that service was the best way to show her love for those around her and also her appreciation to the Divine.

NEWS OF OUR MEETINGS

The Friends group in Honolulu is expecting to start a series of discussions on Sunday mornings before meeting "on matters of interest to a wider circle than the immediate Friends' group." A Quaker wedding was held recently in the home of Gilbert and Minnie Bowles. The wedding certificate of Catherine Cox's parents was used for a model, and as William Maier writes: "It was beautifully

written out by my great-uncle, Earl Shinn. The witnesses read like a Philadelphia Meeting, which, in fact, it was."

The Friends group, with various others, planned and carried out a very successful entertainment and reception for colored troops in Honolulu, held in the Art Academy. Hawaiians, Filipinos, Koreans and Chinese shared in the program and the preparations for refreshments which were typical native dishes.

* * * *

Harry T. Silcock reports that the Shanghai Council on bean-milk research (soya beans) which has been put out of action in Shanghai, has now been reconstituted in West China, with the help of funds from America. Dr. Arthur Young, Financial Adviser to the Government, is president, and H. T. Silcock vice-president and treasurer.

Bean-milk is used fairly widely in China, but this Council is working along three specific lines: preparing it in a clean and hygienic manner; adding the calcium, sugar, salt and flour that are needed to make it a really good food; and supplying it in standard strength so that right amounts may be given. The Council itself will probably make the powder.

Efforts are made to increase the popularity of the bean-milk by publicity, by organising clinics for mothers and children, and by health visiting.

—From the *Friend* (London).

August 28, 1942.

* * * *

West Elkton Meeting reports a prosperous and fruitful year that has just closed. A new furnace has been installed and all of our finances have been met promptly.

Our Young People's group has gained in interest and membership. They have again started the Young People's choir and are a great help in other places of responsibility — on committees and in morning worship. They have conducted the entire morning worship service two or three times this year.

Arthur W. Hammond has accepted our call to remain as our pastor for another year after giving us untiring and effective service for the past five years.

* * * *

Greetings from Detroit! They say this is a "City of Dynamite." Others call it the "Arsenal of Democracy." Yes, we are dreadfully involved in the war and all its consequent evils. But in spite of all this, Friends here are trying as best they can to go on and carry the message of peace and good will. There are difficulties—and it takes faith—and prayer—that through it all we might not only see God's love but show it to others. So far our young men have gone 50-50 in C. P. S. and army service—one being at Merom, the other in Alaska.

Friends here felt fortunate indeed to

have Bartram Shields, from Anderson, Indiana, and Harry Andersen, from Nebraska Central College, with us for a month of Student Summer Service work in July. Information of real value to the Church resulted from their house-to-house survey in the community. Many people are not connected with any Church and others did not realize that the Noble School (our meeting place) housed, each Sunday, a Church. Of equal importance was their friendly interest shown to our own young friends.

For several years we have had packed away several cartons of books which have again been placed in circulation at the home of the pastor. Most of these are Friends history and biography.

This month, we have begun a "Five Minutes of Quakerism" series which will last throughout the fall and winter. This series will be conducted each Sunday morning by a different person. After a few weeks of briefly reviewing the Discipline, we are taking up a chapter by chapter review of Elbert Russell's "The History of Quakerism."

* * * *

On Tuesday, September fifteenth, Oakwood School formally opened its one hundred and forty-seventh year with an assembly talk by John I. Lane, president of the board of trustees. Referring to life as a selective process, John I. Lane centered his talk about the description of the building of a wall by a stone mason who knew which stones to reject and which to refashion for a special need.

William J. Reagan, who was beginning his twenty-seventh year as principal of Oakwood School, spoke of the sacraments of pause, of struggle and suffering, and of fellowship. Quoting from an old Chinese proverb, he said, "It is better to light a candle than to curse the darkness."

Ninety-five students were present, from ten states, South America, and Canada.

Following assembly part of the morning and afternoon sessions was spent in taking psychological and reading tests. In the evening a picnic supper was served on the lawn near the outdoor fireplace. Afterward the student body gathered near a huge bonfire by the summer house to participate in songs and stunts. The

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evening's entertainment closed with two groups of classical songs, given by Miss Helen Ranung in the assembly room. Miss Ranung responded to the prolonged applause of the audience, which was delighted by her charm of manner and faithful interpretation, with several encores. Mrs. Paul Taylor, music instructor at Oakwood School, accompanied her on the piano.

MARRIAGES

FARRINGTON-THORNTON—Mary Evelyn Thornton, daughter of Clarence and Maud Thornton and granddaughter of H. Clay Briggs of Deep River Meeting, N. C., was married on September 19, 1942, to Albert S. Farrington, of Colfax, N. C. The bride is secretary of Deep River Quarterly Meeting.

BIRTHS

JONES—To Robert M. and Evaleen Brooke Jones, on September 14, 1942, in Knoxville, Tennessee, a son, Robert Brooke Jones. Robert Jones is Minister of the Lafayette Avenue Meeting, Brooklyn, N. Y.

SCOTT—On September 21, 1942, at Pittsfield, Massachusetts, to Albert L. and Iten Noa Scott, of Great Barrington, Massachusetts, a daughter, Margaret Iten, a birthright member of Nantucket Monthly Meeting.

RITCHIE—To Victor and Ruth Resing Ritchie, on September 10, in Wichita, Kansas, a son Clark Lee.

TOEVS—To Waldo and Dorothy Mills Toevs, on August 13, in Wichita, Kansas, a son, James Waldo.

BLACK—To W. Burton and June Rossel Black, on August 16, in Wichita, Kansas, a son, Dwane William.

DAVIS—To Fred and Norma Wilkins Davis, on September 1, in Wichita, Kansas, a daughter, Carole Lynne.

WHEELER—To Wilfred and Anna Lou Mohrbacker Wheeler, on September 2, in Wichita, Kansas, a son, Willard Earl.

DEATHS

BALES—On August 22, in Wichita, Kansas, Lillie Bales, aged 68. The daughter of Jack and Eliza Foster. She was born in Lovington, Illinois, on August 8, 1874. She was a member of University Friends Church. Surviving are two daughters. Funeral services were in charge of Cautious Choate and John D. Mills of Wichita. Burial was in Wichita.

BLACK—On September 4, in Wichita, Kansas, June Rossel Black, aged 35. She was born in Ulysses, Kansas, June 6, 1907. She was the wife of W. Burton Black. She was a member of University Friends Church. Surviving are her husband, one son, her mother, two sisters, and three brothers. Funeral services were in charge of Robert Cope. Burial was in Wichita.

COLLINS—On August 10 at the home of her daughter, Mrs. Nathaniel P. Cavis, in Woodstown, N. J., Esther Carpenter Collins. She was born in Scarsdale, N. Y., and after her marriage to Benjamin Collins of Purchase, N. Y., went there to live. She was a member of Purchase Monthly Meeting. Three daughters and two sons survive her.

HILL—On August 17, in Wichita, Kansas, Eunice Jessup Hill, aged 84. The daughter of Jonathan and Mary Jessup.

REVISION OF CURRICULUM

To place new emphases in the learning of secondary school boys and girls, adjustments have been made in the George School curriculums. Beginning with the Second Class (10th grade) all students will be members of sequence divisions.

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She was born in Greenfield, Indiana, and was married in 1879 to John W. Hill. She was an active member of University Friends Meeting. Surviving are one sister, two daughters, four sons. Funeral services were in charge of Lela Gordon of Alva, Oklahoma, and John D. Mills of Wichita. Burial was in Wichita.

McKINNEY—Aaron McKinney, son of Alfred and Catherine Cook McKinney, at Del Norte, Colorado, on September 18, 1942; aged 79 years. He was born near Earlham, Iowa, but spent his boyhood in Jewell County, Kansas. He entered the ministry in early manhood and was at first among the Conservative Friends. In 1903 he joined Kansas Yearly Meeting and served as pastor of several Kansas meetings, an Iowa meeting, and also in Canada Yearly Meeting for a few years. He was chosen General Superintendent of Nebraska Yearly Meeting in 1937. He was serving as pastor of the Center (Colorado) Meeting at the time of his death. He is survived by his wife and three sons.

PAINTER—On August 21, 1942, in El Dorado, Kansas, Ella Elliott Painter, aged 88. She was born in Bangor, Iowa, and came to Wichita from Marshalltown, Iowa, in 1909. She was a member of the University Friends Church. Surviving are her husband, one son, and one sister. Funeral services were in charge of Rev. John D. Mills of Wichita. Burial was in Maple Grove Cemetery of Wichita.

PECKHAM—At his home near Wilder, Idaho, on June 29, 1942, Cecil Rogers Peckham, aged 57 years. He was born near Lake City, Iowa. He obtained his bachelor's degree from Penn College in 1910, and, following graduation, settled at Wilder. He was married in 1928 to Edith E. Wildman at Selma, Ohio. In the Wilder community, Mr.

The Division of American Relations is organized in three sections, all making a study of the place of America in the world. The Division of Natural Science explores that field. The Division of Languages continues as before.

Peckham took an active interest in public improvement and enterprise; was elected to the State legislature in 1916, and again in 1918. He was reared in Stanford Monthly Meeting, but transferred his membership to Green Plain Monthly Meeting at Selma, Ohio, in 1931. He is survived, besides his wife and two sons, by three brothers and four sisters.

PIKE—On August 19, 1942, near Mooresville, Indiana, Samuel K. Pike, aged 81 years. He was born in Chatam County, North Carolina, in 1861. He was the son of John and Dorcas Hodgins Pike and a birthright Friend. After moving to Indiana he married Parmelia Guyer. He is survived by one daughter, Ella Pike Hadley, and one sister, Emily Brown. He was a member of Bethel Meeting, Western Yearly Meeting. He was buried in White Lick Cemetery. Services were conducted by Jacob Griffin.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. Riley 5224, Office Telephone.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From May through October at Friends Meetinghouse, 144 East 20th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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